

# *The* CHRISTIAN CENTURY

*A Journal of Religion*

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## The Attack On War

By Jane Addams

## The Passing of Mr. Bryan

Editorial

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By Clyde McGee

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## EDITORIAL

### Emancipation for Spiritual Pursuits

MIRACLES are now being wrought by science in lifting from the back of the human race many an ancient burden. Stones are being made into bread. The sour land of southern Illinois is covered with crushed limestone, turned into clover and later treated with pulverized phosphates, with the result that it raises wheat crops equal to that of central Illinois, and this on land where before were only pastures. The bread problem is being solved by agricultural chemistry. Similar miracles are in a way to bring about an ample supply of clothing. The Germans made clothing out of paper during the war. American scientists have even more clever devices of creative chemistry by which they can produce perfectly good clothes. Slosson in his "Creative Chemistry" has shown the almost limitless possibilities by which at last the food of man may be produced by synthetic chemistry rather than by the tedious processes of agriculture. What is the goal of this and all such wonderful scientific power? Is it to pile up more food for a people already supplied? There is a limit to our consumption of food. Is it to clothe us in finer raiment and to fill our houses with new kinds of bric-a-brac? These things pall at last. There is dawning upon a considerable section of the human race the discernment that the purpose of such physical emancipation is an occasion to the spirit. The pioneer scarcely met his physical wants with twelve hours of hard labor. The modern man sees that an eight hour day is sufficient to meet his physical needs. Meanwhile the reduction of time spent in producing the bare necessities of life should mean more time for educative recreation, for reading and continuous adult education and for the pursuit of an answer to the spiritual riddle of life. This is justly called an age of materialism. So far as materialistic research really

emancipates us, it must be motivated by idealistic ends. Let the coming age be the age of the great spiritual revival of mankind.

### Methodists and Presbyterians Agree On Lambeth Proposals

TWO great denominational bodies have already spoken with reference to the Lambeth proposals. Worldwide Methodism, represented in a conference in London, listened to a broad interpretation of the Lambeth proposals by the Bishop of Chelmsford. The Lambeth proposals are known to make no provision for the recognition of the ministry of the free churches, but on the contrary would imply that this ministry, while blessed by the Holy Spirit in many ways, is nevertheless not a valid ministry. Such an attitude leaves the Methodists cold. They are neither institutionalists nor intellectualists, being always ready to abandon forms of organization that the Spirit may more freely operate among them. An institutionalism that would shut up the ordinances within a certain church which is itself questioned by other historic churches can never win the assent of free churchmen. The Presbyterians believe that the way to approach union is by uniting at the very place where Christ united his quarreling disciples—at the Lord's table. Until there can be a free intercommunion among Christians the Presbyterians see no prospect of an advance in Christian union. They also demand that their ministry be recognized, for to do otherwise would be to repudiate the work of their fathers. It is to be regretted, however, that there has not been more generous recognition of the spirit of the Anglican bishops in their approach to the nonconformist world. The old-time arrogance of the ecclesiastic has made way for the humble and Christ-like spirit. These bishops honestly believe that they may not sacrifice more than they have



now offered to give up for the cause of unity. But they have given way in some things which are very dear to them, albeit not in any matter of principle. The northern Baptists have given the Lambeth proposals and the proposals of the Presbyterians short shrift, explicitly declaring their attachment to denominationalism. The Disciples have maintained a prudent silence for they are not yet prepared to consider in any adequate way these proposals. This work of God seems to go on slowly. Meanwhile may the Anglicans be patient with free churchmen as free churchmen feel they must be patient with Anglicans.

### Church Responds to Peace Challenge

**E**VEN more enthusiastic and earnest than was anticipated has been the response of the moral forces of the nation to the suggestion first made by *The Christian Century* that November 11 be observed as a high day in the church's calendar. The daily press has joined with the magazines of opinion and the religious press to carry the idea far and wide. It now looks as if the opening of the armament conference will take place in an atmosphere of public feeling and aspiration that will be truly religious. The Christian ministers and churches of the land show signs of more vital interest in the cause of peace than they have ever manifested before. Beginning at Duluth, Minn., in the opening days of September, the church federations in practically all the larger cities have taken action calculated to fix public attention upon the Washington gathering with determined optimism. It is profoundly inspiring to note the eagerness with which ministers are reading the great books to inform and fire their minds for preaching on the theme of international friendship. Many a pulpit is being lifted out of the commonplace level of small parochialisms by the challenge of this unparalleled moral opportunity. It is clearly perceived that the conference can easily enough be a futility, if not a farce; but if it proves to be a farce the feeling is widespread that the blame and the shame will rest squarely upon the church for its complacency and lack of positive responsibility. Only a vivid religious background will secure the conference against failure in such an event. Until the church conceives its mission in terms of direct opposition to war and draws upon all its resources, of prayer, of teaching, of concentrating public opinion, of demanding that its representatives holding public office shall act consistently with their Christian profession, war will always be a menace to mankind.

### The Rehearsal for Christmas

**H**APPILY the President is making it unexpectedly easy for the church to make armistice day a real religious event. When the delegates from the five countries convene in Washington on November 11, they will find the capital engaged in a solemn recognition of its debt to the common soldier who gave his life for his country. These delegates will be asked to accompany the President to Arlington where burial will be made of an unidentified soldier's body brought back from France.

The burial will be made with all the honors that might be given to a general. The President will follow the casket to its burial place. There Mr. Harding will speak, and sound amid the solemnities of that occasion the keynote of the conference. This keynote can under such circumstances be no mere tax relief argument, but should be a veritable word of God spoken in the presence of a symbol of measureless tragedy. This dead youth and millions like him went forth to fight in the faith that they were fighting to end war. Their leaders told them this was what it was all about. The whole vast welter of blood and mud and hate and sacrifice was translated into this one idealistic aim—to root up militarism and to make the world safe for peaceful democracy. The President specifically asks that the churches of the land join him in holding services on that day, that places of business should generally close, and that public feeling should regard the day with solemn respect. Thus dramatically the President has set the stage for the Christian voice of the nation to speak its message of peace on earth with assurance of an unprecedented hearing. For the church to fail to grasp its unique opportunity is unthinkable. Disarmament day, November 11, is the day of rehearsal for Christmas. The followers of the Prince of Peace will be ill prepared to sing the Christmas carols if they stand idly by in this strategic hour and let Christ be crucified afresh.

### Religious Welfare of College Students

**T**HE Board of Education of the Methodist Episcopal church has arranged for a series of state conferences on the religious life of students in college and on the recruiting of students for life service. Already these conferences have been set up for Iowa, Illinois, Indiana, Wisconsin, Michigan and Ohio. The work will include the religious welfare of Methodist colleges and universities as well as the welfare of students in tax-supported institutions. Bishops Stuntz, Nicholson, Leete, Mitchell, Henderson and Anderson will be the conference chairmen. In the Methodist colleges are many young people of various religious denominations, and the pastors of these denominations are being invited to sit in the conferences, indicating that the Methodist bishops have no thought of proselytism in arranging their program. It is a well-known fact that the state universities are now better shepherded in religious matters than are many denominational schools. They have a students' religious council in many instances which meets the year 'round for the study of the religious problems of the university. In the denominational college all too often the question of the religious welfare of the students is left to the pastor of the denominational church which is called "the college church." The result is that the students outside this church are often grossly neglected, and the whole religious situation is bad. Never have students needed guidance in the matter of vocation so much as now. The popular thing among college men is a course in commerce, and this generation of men is headed into business, since the age idolizes money. Meanwhile many of the honorable professions are recruited with inferior men, and not adequately re-



cruited. This is particularly true of the great churchly professions. The bishops in their itinerary and in the working out of their broad and generous program will render a service to every denomination of Christians in the middle-west.

### The Church as an Employer of Labor

THE social creed of the churches, officially subscribed to by thirty-two denominations declares for "a living wage as a minimum in every industry, and for the highest wage that each industry can afford." On hundreds of platforms Judge Gary and other employers of labor have been indicted for their sins the past year. Industry has seemed slow to make response to all these preachments. Some venture to suggest that it is because the church is herself the meanest of all employers in the land. This is better understood by the case method, than by generalizations. The Expositor has been investigating a number of cases of terrible want among the ministers of the country. It tells of a Methodist minister with a salary of \$500 a year whose work demands that he keep a horse. The magazine makes the suggestion that the children take week about starving, so as to distribute the burden. The magazine tells the story of the cheerfulest minister in America, a man with a defective spine, who can be out of bed only a few hours a day. Yet he goes on with his task and is blessed in his ministry. He carries the burden of invalidism besides his greater burden of poverty, making bricks day by day without straw for that heartless task-master, the ecclesiastical machine. The United Brethren have an average salary of \$1,030 per year for 1,868 ministers. For every man who receives \$1,500 there is another man who receives \$500. They have the device of securing untrained laymen at five dollars a Sunday to serve many of their churches. Under this system of generous support, the denomination lost last year 58 churches and 162 ministers, though the churches are double the number of ministers. This gives something of a line on the current exodus from the ministry of the church.

### A Living Tragedy

HERE is a living tragedy: Rev. Basil S. Keusseff, a Bulgarian by birth, expert in all Slavic languages, was trained for the ministry and ordained. For fifteen years he was employed by the Disciples of Christ to work as a missionary, a considerable part of this time in Chicago. Mr. Keusseff would go into a neighborhood where there was no religious grouping of his people and would start a night school. Soon he would have a flourishing church of perhaps fifty members. The war came on, and with it some differences in his membership. The sustaining national society of the Disciples of Christ had been making changes. There came on a Pharaoh who knew not the Bulgarian Joseph. He was dropped from the missionary pay-roll, and for a time found employment as an interpreter. He sought again and again missionary employment, for he was a specialized worker. Fifteen

years at one task had unfitted him for certain others. His character and good name were unquestioned. But the church was through with him. For three years he has pegged shoes in a little shop on the west side of Chicago to keep bread in the mouths of six children. As the children have grown older, the missionary family has been anxious for their education. The wife went out nursing to help with the books and the music lessons. The burden was too heavy. She laid down the load the other day and a little procession followed her body to the cemetery. Had he been an Odd Fellow, there would have been relief. But he was only a missionary, and he bears his sorrow alone, forgotten by those whom he served. The church preaches employment insurance for the steel industry, but has no employment insurance for her own men. The church preaches old age pensions for brick-layers and other workmen, but in most denominations has provided only enough pension to slow down the starvation process a little. A living wage ought to mean enough to educate a family of bright children. In many cases the minister's salary does not mean anything but shabby overcoats and barren bookshelves. Rev. Jesse Bader of the Disciples fellowship stated recently that the Christian ministry lost last year 11,000 men. If these figures are anywhere near right they show that we have a ministerial walk-out. It is not organized, or we would call it a strike.

### The Colleges and Education

IT USED to be a joke twenty years ago that a college youth "should not let his studies interfere with his college work." That joke has come to be a sober reality in all too many institutions since the war. Young people are not different from the rest of the American public in their fundamental attitudes, and they share, among the other characteristics of the time, a feeling of the irksomeness of work, and the mad pursuit of pleasure. The slacker who cuts down his output on a job of work is matched by the college slackers who have sought the minimum by which they hope to placate unreasonable and old-fashioned professors who still think that education has something to do with books and study. The social side of college life bulks large. The old-time student who used to "buck" wood for his room rent has made way for "tea hounds" who spend a good many nights in every week in full-dress suits. Behind this situation are indulgent parents who put into a boy's hands two thousand dollars a year for college, and tell him to be sure to spend it. Meanwhile college administrators are seriously troubled to produce in their students that attitude toward sound learning and moral ideals which has ever been the glory of a true educational process. It can hardly be expected, however, that professors will be able to make up for the defects of the American home. Our college students are but a small per cent of our total population. A larger per cent than ever before now comes from the homes of profiteers and the new rich. It is not to be expected that such students will come to their task with any large volume of idealism. Meanwhile the churches must reinforce the earnest efforts of college professors in bringing back to

the student body the sense of vocation and ambition which we have a right to expect in our most highly trained young people. The world is short of leadership. We must have a leadership that can answer to the call of the heroic.

## The Passing of Mr. Bryan

**F**EW men have been more in the public eye during the past quarter of a century than Mr. William Jennings Bryan. With unusual gifts as a platform orator, he has attracted the attention and enlisted the interest of great numbers of people in all parts of the United States. He has spoken on a great variety of themes, and has never left his hearers in doubt as to his sincerity, even when he failed to convince them of the correctness of his views.

He is the one man in the area of American politics and reforms who has achieved the double success of persuading a great company of his fellow citizens of the soundness of even such fantastic opinions as those which he held on the subject of free silver, and later of making them forget that he ever entertained such dubious political sentiments. With remarkable ability he has kept himself among the leaders of his party in spite of repeated defeats, both at the polls and in the party gatherings. And once his influence has been recognized by the bestowal of a cabinet position.

But Mr. Bryan's larger opportunity came in the field of moral reform. Numbers of people who never took him seriously as a political figure have been attracted to him as an exponent of temperance and world peace. In these causes he employed his abilities with marked success, and assisted to a notable degree in shaping public opinion in behalf of national prohibition and more amicable relations among the peoples of the world. It is for these distinguished services that he will be remembered and approved long after his political successes and failures have been forgotten.

Yet Mr. Bryan is essentially a preacher by disposition, and with strong convictions regarding the Bible and the Christian religion, he has mingled with all his political and social utterances a large volume of religious teaching. It is this fact which has endeared him to many who differed with him on other themes but were won by his constant affirmation of Christian sentiments. He has spoken with reverence and great earnestness regarding the character of Jesus; and the Bible, though regarded by him in a wholly traditional and obsolete manner, has formed the topic of many of his lectures and other public addresses. With the assurance of large experience in public speech, and the certainty of a sympathetic hearing from the great mass of laymen in the churches, he has undertaken more and more of late to speak with confidence on subjects of biblical and scientific nature; subjects on which his training, which is that of the average Christian layman, gave him no warrant to speak.

It is this fact which has disturbed a large company of Mr. Bryan's friends and admirers in recent months, and is deepening in the minds of thoughtful and informed Christian people the conviction that he has left the open

road of assured religious and moral leadership, and has set himself to the championing of obscurantism and reaction.

At the present time his chief concern appears to be the combating of the modern historical and literary interpretation of the Bible and the accepted opinions regarding the development of human life from humbler orders in the remote past. Nor is this later interest of his a mere by-product of his lecturing activities. It is at the present time his vocation. He was never busier than now, and with the zeal of a crusader he is campaigning against biblical criticism and evolution. He not only accepts all invitations offered him to speak on these themes but appears to insist that when he does speak these shall be his topics rather than others which are often preferred. And in some cases he has asked with insistence for the opportunity to bring these discussions before audiences assembled for quite other purposes.

One must admire such devotion to a cause. It is only regrettable that the cause is not a better one. With the scantiest possible training for the discussion of either literary or scientific questions, Mr. Bryan charges, like Don Quixote, against the substantial structure of informed Christian teachings on the subjects of biblical writings and world origins. In his statements regarding the Bible and accepted scientific theory there is a mixture of truth and error. No one could be wholly wrong. In speaking on such themes of common intelligence and in his contest with what he regards as the unproved statements of modern scholars, there is the free employment of those gifts of humor and irony which have made Mr. Bryan popular on the lecture platform. In all his audiences there are enough untrained and superficial people to yield the tribute of applause and laughter so dear to the orator, and it is clear that he believes himself to be a convincing and triumphant champion of a faith endangered by current biblical and scientific teachings.

It is this pathetic aspect of Mr. Bryan's undoubtedly forceful and useful career which is bringing regret to a host of his well-wishers, and embarrassment to multitudes of Christian teachers who are dealing at first-hand with the youth of the nation. The great majority of Mr. Bryan's hearers are as untrained as himself in the literature and technique of biblical and scientific studies. Indeed, with something not unlike the method of the demagogue, he sometimes points out that only two per cent of the population are college-bred any way, and he is quite sure the people are with him, for he speaks for the 98 per cent! With people who accept such clever flatteries his diatribes against biblical criticism and evolution are harmless. Such people laugh and applaud and forget. But when in the presence of college and university students he deals in the same reckless manner with the principles of biblical and scientific scholarship, and applies the titles of infidel and atheist to men and women who have devoted their lives to the reverent and constructive training of youth in Christian faith, incalculable damage is done.

Mr. Bryan has the same superficial knowledge of his subject, the same effrontery in his statements and a little of the same persiflage and sarcasm that marked the public

utterances of Mr. Ingersoll a quarter of a century ago. If either of them had paid the price of a competent mastery of biblical criticism or scientific theory his occupation would have disappeared—the one engaged in farcical opposition to the Bible and the other in fantastic and futile defense of it. It was the spread of informed opinions of the critical character among Christian leaders and laymen that made Mr. Ingersoll's attacks upon the Bible ridiculous and irrational. It is the increasing acceptance of the historical and literary interpretation of the Bible by informed Christians of all groups that renders Mr. Bryan's utterances on this theme so belated and confusing.

No one need be seriously troubled over this outbreak of revitalized obscurantism on the part of a popular platform orator. It is as futile as it is superficial. It fits in with a passing phase of reaction which talks much of the fundamentals of Christianity, while placing the chief stress on the superficials and accidents. If Mr. Bryan continues this career of fantastic exploitation of discarded medievalisms, he will rapidly complete his eclipse from leadership and guidance in those circles where all true leadership in religious and ethical conviction is shaped.

## The Church's Industrial Strategy

WHILE from two to four millions of American working people are out of employment, certain labor unions controlling essential industries are solemnly and with much deliberation voting in a majority of ninety per cent to go on strike, if the attempt is made to force a reduced wage scale upon their industries. Thousands of American laymen, industrial laymen, that is, those of us who are sitting on the industrial side-lines, now ask in amazement, "Are these fellows incorrigibly wicked, or only stark crazy?" The reply to which is that they are neither, but that the time has come for the complacent American "industrial layman" to come in off the "side-lines," and, mixing in with what is actually going on in the industrial world and discovering how minds playing upon its problems actually work, prepare to take a part commensurate with his responsibilities.

A strike in these essential industries at this time would result in frightful suffering. This, laboring men solemnly conducting their plebiscite, know fully as well as any can. They and their families will bear the suffering, a large proportion of it, as they have through many a sharp industrial conflict in the past. But did any general ever send his army into a battle without realizing that much suffering and many tragic deaths would result? When Grant resolved doggedly to "fight it out along this line if it took all summer," he knew that the campaign would involve not only much sweat and rigorous floundering through the "wilderness," but would also cost the lives of many thousands of brave men, and the consequent bereavement and impoverishment of many homes. And did not Lincoln, the tender-hearted Lincoln, honor Grant above all his generals, and even wish he had barrels of Grant's

brand of whiskey to pass about among his other generals who showed less determination and fortitude?

Oh, but this case is different! That is precisely where we "industrial laymen" blunder. We show no appreciation of what is going on before our eyes. The industrial conflict is conflict; it is war. It is conducted under the rubric of war, and where the rules are violated in the direction of savagery, the lapse is certainly no more gross than that the world has of late seen on battle-fields where the weapons were guns and swords. The weapons in the industrial conflict are proper to its genius, but nothing can obscure from the discerning its character as warfare.

There are numerous assumptions which the industrial layman has carried over from tradition and outworn social philosophy, but which thoughtful laboring men do not accept for a moment. What is still passing for truism among the readers of our religious journals, and of most of our standard newspapers and magazines as well, has long ago been discarded from the philosophy by which the hosts of organized labor are now guided. We still assume that the law of supply and demand deserves sacred recognition. The price of labor properly goes up with the shortening of the supply and comes down with the shortening of the demand. We are very inconsistent in our practical application of the "law," but we like to think of it as prevailing when it suits us to have it prevail. When the supply of labor fell far short of the demand during the war, we were greatly scandalized that working people appeared to invoke and apply that law for all the advantage which it could vouchsafe them. Now, when that law appears to require a sharp reduction of wage scales, and, we hope, a commensurate lowering of prices, we discover all the time-honored sacredness in the law.

As a matter of fact, the thoughtful workingman, even the marcher in the ranks and files, is fully appreciative of the buncombe in our conventional appeals to this alleged law. No such law is at work. If it were given free and unrestrained operation it would bring to disaster our whole economic system. Only when it can be appealed to in some selfish interest is it paraded anew, a fetish before which it is well known we laymen will promptly fall down and worship. The realms in which it does actually operate are so remote from the practical concerns of our every day economic program, that appeal to it outside of erudite tomes on economic theory are nowadays almost invariably buncombe. Even in the stress of war when laboring people were forcing wages upward as sharply as conditions would permit, the thoughtful labor leaders made no appeal to that law. They were simply taking advantage of a situation where strategy enabled them to establish what they conceived to be something like normal and proper wage standards. No more are they today disposed to yield to the apparent demands of that "law" when events seem forcing them to accept standards below the right and reasonable.

It is not incumbent upon us industrial laymen to agree with these labor leaders and accept this philosophy; the point is that we ought to understand their point of view. It would save us a vast deal of bewilderment.

Another of our pet fallacies is that we are the "public,"



and that as such we are parties to the industrial process. This is a delightful assumption, and one which is made the basis of certain ready solutions of the industrial problem. Mr. Rockefeller, and an eminent Canadian publicist and industrial leader, and others whose minds have played much upon industrial questions, believe they have found four distinct parties to the industrial process. They are capital, labor, management, and the public. In recent years capital has manifestly more and more drawn away from active participation in industry, and management has assumed certain independent functions. But in the line-up of forces for the warfare, which much bitter experience has convinced labor the industrial program actually is, there is still no essential differentiation between capital and management. Such organizations as the Dennison tag manufacturing establishment has inaugurated, do appear to incorporate this distinction, but these are still so few, and so palpably in the experimental stage, that they are negligible in the workingman's philosophy. As he looks across no-man's land he sees one embattled host: the very livery of management and capital are identical from his point of view. The distinction and its classification are therefore meaningless.

Nor has the hard experience through which organized labor has come, any more convinced it of the independent existence of the fourth party in the catalogue above. For the strategy of the industrial warfare there is no "public." The workingman certainly is not fooled by such demagogic deliverance as that indulged by a United States senator the other day, whom the papers reported as declaring, "Let the people understand once for all what these men mean by threatening to strike; let them understand that it means the stopping of food supplies and other essentials; want and starvation in our cities and towns, and I venture the prediction that the American people will rise in their might and wipe these men from the face of the earth."

The "American people" may well study that deliverance. A hard-pressed host proposes to enlist masses of unorganized reserves, or hitherto indifferent neutrals, and by the surge of their overwhelming numbers and their unappeased and inflamed appetites, "wipe the foe from the face of the earth." In the calm philosophy in which we have enthroned "the public" as a party to the industrial process, the "government" is its assumed spokesman and embodiment. A senator is a sublimated element in that body. Here is a senator manifestly given over to the cause of one of the embattled hosts, and invoking the might of the "public" to "wipe the opposition from the face of the earth." This is belligerency befitting the program which our industrial system is, and under which our production and distribution of commodities is conducted.

Judge Gary offers as the permanent solution of our industrial troubles, government regulation. The welfare of the public is the ultimate good, should be the final concern of all parties to industry, and should be the determining consideration in all policies. After expressing this lofty sentiment, he states it as his clear personal conviction that labor unions should be abolished, and the welfare of working people should presumably be lumped with that of the "public." He has not taken the pains to advocate the

abolition of manufacturers' associations or massive organizations of capital. Nor does he and those of whom he is the recognized leader grow enthusiastic over the exercise of governmental functions when congress enacts such legislation as the Adamson law. Government is sacred except when the President calls industrial conferences including gentlemen whom he and his organization do not like. In that event great moral principles intervene to render it impossible for him even so much as to sit at the same council table with these fellow citizens similarly invited by the government.

All these familiar facts and incidents are deployed here only to reveal to us the fallacy which we industrial laymen cherish, that "the public," either through organized government or otherwise, is in any constructive or vital sense a party to our industrial program. Government is something to be captured, and used, by whichever of these two embattled hosts may show the sagacity or boldness to win. Our pacific inclinations strongly move us to cherish this fallacy, and especially to talk big about the majesty of our government when we are ourselves pinched by the violence of the industrial contest, or feel drawn into the partisan imbroglio. But government has not proved a success as an independent and impartial umpire. We, "the public" do not exist as a determining factor, or an independent party to the industrial process. The plain fact is that the battle goes one way or the other according as we join one host or the other. And we should have gumption enough to discover by this time that we are valued, or even considered at all, to just the extent to which we line up with this or that one of the fighting hosts.

This is made apparent in the experience of the church. If any group or institution of society may be considered as identified with "the public," from the point of view of the industrial program, it is the church and church people. What has been our experience? For a quarter of a century the church has been considered by labor, organized labor, more or less officially, and by all class-conscious labor, more or less definitely, as aligned with capital, as the willing and subservient tool of the capitalistic class. It has become a notorious fact that labor, conscious of its mission to win this contest, has been in the mass alienated from the church. The monied classes, and the foremost sponsors of the capitalistic system, have been uniformly cordial to the church, and have supported it lavishly. But within recent years champions of labor have arisen in the churches. Certain movements, of which the Interchurch commission's report on the steel strike was a typical culmination, have greatly altered the attitude of organized working people. This report and the pronouncements of the Social Service commission of the Federal Council, and of corresponding bodies in the several denominations, construed as partisan to the cause of labor, are being widely quoted in the labor press. In exactly corresponding degree, organized capital has become estranged from the church, or has set vehemently, and almost violently, about the task of re-capturing this ally for its own purposes. The Interchurch commission set out with as sincere a desire as mortals are likely to attain, and with as consistent a procedure as would

seem possible under present industrial conditions, to survey and report impartially from the point of view of a Christian public the actual facts and the merits of the late industrial battle between our greatest capitalistic corporation and the most determined leadership of organized labor. That report is accepted by both sides in a thoroughly partisan spirit. The Steel Corporation utterly and vindictively repudiates and scorns the findings, and organized labor recognizes in it a vindication of its cause and its methods.

The public is thus not in any recognizable sense of the word a third party in this situation. It is an inert mass, from which either party to the conflict may draw, and to which both parties are, when they find it to their advantage to do so, appealing with great eloquence and seductions in support of their interests.

It will make for our mental and spiritual health, if we get only so far. It will be better still if we press on to more advanced considerations. Ought this condition to be? Can the public become a party, an active party, a determining party? This is an exceedingly important question for the church. Can the church ever hope to function efficiently as an umpire, an adjudicator between these two embittered contestants? So far the church has succeeded in lining up with one host or the other. Just now it looks as though it were succeeding in lining up with both, and suffering a corresponding and inevitable split in its own ranks. The judicial mind can detect partisan tendencies in almost every pronouncement of the churches and church agencies on industrial questions. Is this inevitable? Must we all in the end line up with one or the other of the contending armies, and fight it out until one or the other is "wiped from the face of the earth"?

Or is there another policy possible? Is there a public, at least a potential public, which can be made an active force in the industrial field? On what basis should it function? Is it not absolutely and unconditionally necessary to get industry out of the category of warfare, before there is hope of realizing the higher social aspirations to which the Christian religion is supposed to move us? Can this ever be attained so long as we allow our passing impulses, our appeased or distraught appetites, our investments and social affiliations, any or all of them, to determine which one of these embattled hosts we will favor? Will we not need to base our judgments on entirely different grounds from the assumed moral culpability of either party to the conflict? Does not the fundamental evil inhere in the conflict, the war footing, from which the whole industrial process is conducted? And are not we, this inert, prejudiced, unintelligent, vain, ease-loving, irresponsible public, the culprits before this indictment? We have put or left our industrial scheme on this war footing. We still relegate to this barbaric regimen the most vital and spiritually potent processes of our civilization. Once we allow our minds to become occupied with that fact and our responsibility for it, the rage of alleged statesmen, and the seductions of partisans on either side, will seem only the pitiful outcries of the victims of our own ignorance and remissness.

## The Underground River

### A Parable of Safed the Sage

I JOURNEYED in the Land of the Big Red Apple, where they raise fruit as delicious as that wherewith Eve tempted Adam. For Eve knew her business, and the Apple is Some Fruit. And I saw the trees laden with fruit, and the ground beneath them growing green with Alfalfa.

And I asked, Whence cometh the water, wherewith these trees are nourished? For the clouds drop not their rain, neither is there melting snow upon the distant hills.

And they showed me a deep well that went down an hundred cubits. And at the bottom I saw an Engine that worked with Electrick Power, and rested not day nor night. And the engine lifted the water in a Mighty Stream so strong that when it reached the surface they had to hurl it against a wall to take away its violence, and divide it into smaller streams lest it tear up the very grounds. And the water flowed unto Many Orchards, and watered the trees.

And they brought forth fruit in their season, neither are there any years when the crop faileth for lack of water. For there is a Mighty River that floweth under the ground, and its flow is perpetual. And everything doth grow, whithersoever the river cometh.

And when I saw these things, I said, Behold there be many men whose lives are Sterile, and Barren of good works, who might Grow and Blossom and Bear Fruit.

For there floweth under the feet of every man streams of Power; and there are in the life of men Hidden Reservoirs whereof they might Drink, and water the ground abundantly.

For there is no need that any life should be barren, or that any man should fail to lift up toward heaven the evidences of a life that is useful and good. The sun is in the sky, and there is a spring of water in the earth, and no man's life should be unfruitful.

BY THOMAS CURTIS CLARK

### The Melting Pot

WHEN brave Ulysses left his native isle  
To sail the shining main, to seek new shores  
And unknown countries, bursting golden doors  
To fair new realms that basked in summer's smile,  
He saw no stranger sights than we today  
In these our city streets, where earth has poured  
From every farthest land her human horde:  
Proud Nipponese, sojourners from Cathay,  
Shrewd Greeks, and Turks, and roving Syrians;  
Gay Spanish dons and dour Scotch peasantry,  
High-hearted French, dark rogues from Barbary;  
No race or breed is barred by selfish bans.  
Here, where the dream of liberty had birth,  
God dreams His dream, democracy for earth.

# The Attack On War

By Jane Addams

I AM going to speak for a short time\* giving, if I may, an outline of the movement in the United States for disarmament. As you know, during the last few months, a call has been issued by the President of the United States to various other nations, five in all, to take part in a Disarmament Conference, and that has come after a great deal of talking and a great deal of pressure which has been brought to bear upon the members of congress as well as upon the members of the government in power. It comes from various directions, which perhaps makes it all the more hopeful; for we got prohibition in America as a result of movements from many directions; no one alone could have brought it about. The business man saw the condition of many workmen on Monday morning; the man in the south dreaded the power which liquor seemed to be gaining among the colored people; the people in the churches felt it was a moral issue; and a dozen other causes finally converged to bring about prohibition, which of course could only have come about in a time of war. And so we feel that if the disarmament movement comes from many sources and directions it has a certain validity and a certain promise of success.

## TAXES AND ARMAMENT

First of all there were the business men who objected to the high taxes. They used to say we were having war taxes without a war and income taxes without an income. Then there was published during the last few months of 1920 a very startling picture or diagram of the expenditures of our federal taxes, and this diagram, which was got out with great care by the bureau of statistical information of the government, divulged that 92 per cent of all the federal taxes were being expended, as they put it, for past wars and future wars. They put into this very large black section of the round wheel, which represented the total expenditure, the money that was paid on war debts, the money that went into all the soldiers' pensions, and the money which was to be expended for the very large naval program which is now being projected in the United States. Education had something like 1½ per cent, and the research departments, the saving of life, both in the agricultural and humanitarian senses, had about 2 per cent, and so forth. This calculation was perhaps not quite fair, because it was based on estimates to carry out a naval program projected in 1916. Before the United States came into the war, and when our shipping was suffering from the ravages of war this naval program was proposed and voted. It was dropped when the United States entered the war, because it was impossible to carry it out with the other huge expenses which the war involved. But after the war was over, to everyone's surprise, it was resuscitated and set into motion. It was the result of what Mr. Wilson said, that unless the United States entered the League of Nations the only logical

position was to make full preparations for war; but although that was said we did not believe we should really go to work to build the largest navy in the world. But we are setting to work in that fashion. We are laying down the keels for sixteen battleships, more I believe, than have ever been projected for any one nation at one time. When finished we shall still be less than the British navy, but the British navy has never in its history built so many ships at once. There are many reasons why this program is objectionable at the present moment. In the first place the United States has become the creditor of the nations, and it seems very mean to take advantage of that fact when the other nations at the moment cannot have these navies if they would; it seems very ungenerous and lacking in magnanimity and kindness to take this moment to build a large navy.

## UNEMPLOYMENT

Secondly, it uses money which is very much needed for other purposes. At this moment in the United States we are suffering from unemployment. We are suffering from lack of financial and industrial life, largely because there is a lack of credit which might be given to the other nations who are ready to buy from us if they had the money with which to buy. If an international credit, for instance, could be given to certain European nations who are now unable to buy the wheat, wool and cotton we have in the United States, a round of trade might be re-instituted and reinvigorated; and at this very moment to say on the one hand that there is no money with which to guarantee these international credits, and on the other hand to spend preposterous sums on a navy without which we have gotten on very well hitherto, is obviously inconsistent.

Then there is the belief that it is a very useless and foolish thing at this moment, for no one knows what the coming methods of warfare are going to be. The use of gases and other new methods of warfare which are being evolved will render useless many of the armaments which are now being projected. Professor Rose, of Cambridge, has lately said that the enormous battleships which were so slow to come to grips even during the late war, because they are so precious and so costly and so cumbersome, are becoming less and less valuable for fighting as time goes on, and as the newer inventions which are to be managed from the air and from the shore by wireless, and all the other new things, are developed.

Thirdly, there is the point of view which is being developed very largely by women. All over the United States there are large organizations of women, some of them mounting up to the millions in their membership, who have taken a very strong stand at last against the increase of armaments so far as the United States is concerned, and they are coming out very strong and without any qualification for the disarmament program. First, the checking of armaments, stopping where we are now. Then, so quickly as may be, a diminution which shall be

\*This article is an address delivered by Miss Addams at Eccleston Guildhouse, London, on Sunday evening, September 18, 1921.



as well proportioned and as well carried out as between one country and another as can be arranged. Then, we hope, finally, an extinction of the whole wretched business. This problem can be approached from many directions. Personally I believe we will not be able to quench war, the lust of battle, unless or until we arouse other primitive and powerful human motives, which we all possess, but which during the last few years have been more or less inhibited, suppressed as it were, during the very years that the combative side has been so very much stressed.

#### PRIMITIVE SOCIAL INSTINCTS

After all, mankind did not fight for a great many thousands of years. Man has been on the earth in some shape or another for about a million and a half years, we are told, and the fighting of masses of men against other masses of men is only about twenty thousand years old. For a long time men lived in communities, in a gregarious and friendly fashion, and developed their skill more in the use of the tool than of the weapon; the weapon was only useful when they went out in search of food. During those remote times, two things were developed. One was a great desire for a sense of security, and that is a thing which war stresses; the other was a great desire to be assured against death by starvation. The tribe became responsible, then, for those two things: to guard its members from dangers outside and from other tribes, and also to secure for its members freedom from the fear of at least immediate starvation. They were raided and they did starve. But each member of the tribe was to have an equal share in the sense of security and the sense of preservation. Those two things, then, are very old, the desire for protection which a man has when he comes together with his fellows, and which is very largely at the basis of primitive national life, and the desire for continuation of life, that the single member of the tribe shall share such food and such care as the other members of the tribe are able to secure for him.

During these last years, and the years when war was being waged, we all know the tremendous pressure which was laid upon the sense of security. It is almost impossible to get a modern nation to fight unless it can first be persuaded that it is doing so in the interests of self-preservation, self-defense; and in one sense all wars are wars of defense, because they are so construed, more or less, before you can get the whole nation interested in them. That sense of security is very primitive and very deeply implanted in the human constitution, in human society as such, and it is easy and perhaps it is inevitable that it should be so. But at the same time there is the other desire, to feed the world, to keep alive those people with whom you are associated in a family and a nation and in larger groups. The war itself finally brought that out. Before America came into the war we used to hear a great many accounts of the battles, the engagements which were taking place on the fields of France, and we turned sick of course with apprehension and with fear, as these reports came; but in the midst of them we gradually began to have other reports. There came tales from Belgium and northern France that ten thousand people

were being fed through the kindness and help of those from the outside. Right in the midst of the war reports there were being used purely scientific phrases about standards of nutrition and the physiological value of certain foods as against certain other foods; and gradually there came together throughout the world groups of people whose business it was to feed first the soldiers, and later huge civilian populations who would have perished unless the food sources had been organized and placed at their disposal. And right in the midst of this desire for security, which was in a sense responsible for the war, there arose ever stronger this other, this nutritive side, this feeding of the people of Europe, which also began to assert itself and became stronger from day to day.

#### FEEDING THE CHILDREN

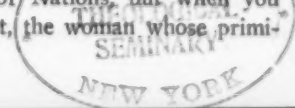
I have just come from the city of Vienna. There I found people from every nation in Europe, with their little groups of workers who are trying to keep alive the children in that desolate city. The children were being brought back from Sweden, where they had spent some weeks or months of vacation—little groups of welfare workers from every nation in Europe, doing what they could to keep alive the children who had been so devastated, and who had been brought to such a low ebb of life through the long war—and if I may be permitted to say so through the terms of the peace.

Another chord had been struck, something as primitive, as normal as war itself had been appealed to in the desire to keep children alive. You know the wonderful organizations for food administration which were formed between the allied nations. You know all the things that happened that seemed as if they never would happen under the pressure of this great desire to feed the world. Personally I believe there is in it a great moral challenge, that it could quench the lust of war at its very source if we simply trusted and realized that it is quite as important as the other thing.

Take the situation in Russia at the present moment. At the Assembly of the League of Nations last week Dr. Nansen pressed his claim. He made a wonderful address, begging that he be given the resources with which to carry out his plans for feeding these millions of people who would otherwise perish off the face of the earth. Quite irrespective of their political affiliations, and of the political difficulties in the way, there was this human appeal, which was more urgent, more penetrating, and more genuine than any of the political difficulties which were raised and brought up against him. I believe it would save not only millions of Russian peasants from dying, but save the League of Nations itself, if it could thus endear itself to thousands of men and women of every nation who as yet understand it so little.

#### SAVING THE LEAGUE

We have over a hundred millions of people in the United States—it takes a long time to convince them one by one of the value of the League of Nations. We have had some difficulties about the League of Nations, but when you can make the man in the street, the woman whose primi-



tive obligation and whose object of life is to keep her children fed; when you can make such men and women see that the league has done a great piece of humanitarian work which might not have been done by any one nation, that these people would have died had there not been a sort of League of Nations which could come to their assistance, you would get the confidence of the man in the street, you would get it so completely that nothing in the world could keep the United States out of the league. After all, no nation, no government, can stand unless it has the understanding and support of the bulk of the people who compose that nation. Something of that sort must be done with the league. It must get the understanding and affection of the men and women who would be enormously interested in that which would keep alive people who would otherwise die. One nation after another is tormented almost as by an unappeased thirst to come to closer relations with its neighbors. That tendency of man to widen the circle of his interest and sympathy is a normal and natural thing which has been largely responsible for his development.

We must bring into this new relationship the bulk of all the people and all the nations, and it can only be done by appealing to something more primitive than war itself. I think we have a clue in our hands, if we respond to this great desire for feeding the world, for keeping the children alive, for preserving those bases of life without which all other things are valueless. Personally, I think we will quench war and the desire for war, and we will get disarmament, if we arouse other motives and believe in them enough, and fill them with enough courage and sense of validity, so that they will count. There are many ways of approaching disarmament and I have not troubled you with a certain number of facts and figures which I might have quoted, because after all they are going to be published more and more widely and we are all going to become familiar with them. By means of propaganda and the spreading of all the information we can gather together we must get the affection, the goodwill, and the cooperation of all those people who have still the primitive motive to work upon, and who can be best appealed to by addressing ourselves to some such motive.

## Salesmen or Ministers?

By Clyde McGee

**A** COMMUNICATION in *The Christian Century* of August 25 offers some interesting comments upon the much discussed subject of church advertising. The writer says: "There is no doubt that the churches would be filled if an extensive advertising scheme could be carried on...." Referring to the meeting of the local "Ad Club," where the subject was under discussion, the writer continues: "All seemed agreed that we (the ministers) are salesmen, and that we are salesmen of the greatest product in the world."

Such opinions, apparently, are widely held. May we, however, be permitted to interpose a question or two upon the subject of church advertising, and ministers as salesmen. Are we all certain as to just what is to be advertised? Are we all agreed as to just how it is to be understood that ministers are salesmen? How many ministers, indeed, think of themselves as salesmen? How many of them have gospels, old or new, orthodox or heterodox, to *sell*?

Every minister, of course, is familiar with testimonies in favor of the contention of this correspondent concerning the fruitful results of advertising. "The .... church of ....," so runs one testimony at hand, "after forty years of ups and downs came to the point where they were doing so little that it was apparent that they would have to do something or nothing. They had seating capacity for 700, but their Sunday evening attendance was from 13 to 25, occasionally a little higher. They called a new minister. He advertised. The result? A few weeks ago the church was filled to its capacity—700. Within a few blocks of this church was one of equal size and it had only 30 in attendance; another in the immediate

neighborhood has a larger capacity and had only 50 in attendance. Neither of the churches advertise...." So the testimonies run. Evidently the remedy for empty pews is not far to seek.

According to the statement this church had had forty years of "ups" and "downs." It was now getting, or having, another "up." This time at the hands of the publicity man. What had given it its other "ups," and what was the explanation of its recurring "downs?" We are left to conjecture.

### REMEDIES TO RESTORE THE CHURCH

It may be well, however, to think back a little. How often have we been told the church is losing ground, it is in a bad way, people do not go to church, etc. Who has not brooded over the problem, how shall the vitality of the church be restored? And the remedies that have been offered! Their name is legion! Some thought the old theology was to blame and young theologues hastened from the seminaries (they were seminaries in those days not yet schools of salesmanship) with the latest results of the higher criticism to purge the patient of his ills. It was not always easy to get the medicine down, and even when taken no marked renewal of strength followed. Thereupon there was a turning back to the old again and saints prayed fervently for a revival to come and for an outpouring of the spirit to be given. The revivalists came, and went—finally. A record-breaking offering—free-will—was made, or more accurately, taken, and yet the last state of those towns was worse than the first according to the reports of the committees appointed to investigate and report upon the results of the meetings.

Others meanwhile were bethinking themselves of entertainment. So churches were equipped with everything from bowling alleys to billiard tables, from swimming pools to moving picture machines. Surely with all these the church might hope to woo the respectable from their Sunday golf or from riding into the country. Still the lonely, cushioned pews remained empty. And then some said it was up to the minister, and the church looking for a new pastor sought out a man who could draw. If they could not find the man who would draw why should they have a man at all? So it came to pass that the church would fain fill its pulpit with an old theology man or a new theology man or a no-theology man if only his preaching would get the crowd.

#### "THE GOOD MIXER"

Then others turned more to the "good-mixer" type. These churches did not really seek a preacher, a teacher, a pastor, a spiritual guide, a shepherd of souls hungering for a shepherding ministry. They wanted somebody who could boom the church—a handsome hand-shaker, a prince of back-slappers, a junior of lodges, a hale fellow well met, an all-around good fellow, who could drill the scouts, play on the ball team, be the life of the ladies' aid society dinners, whose meat and drink was ringing door-bells, starting new organizations, attending committee meetings, and thus the word would be spread abroad through all the country round about that they had a real live wire at their church.

In all this the two dominating facts are "the church" and "the crowd." Of neither are we to think lightly, but of both sensibly. Yes, sensibly. Here is a newspaper account of a church advertising campaign offering this as the conclusion of the whole matter: "Prayer and Publicity are the greatest two powers in the world." Prayer and publicity! surely it was only modesty that kept the whole truth back—"and the greater of these is publicity." In the name of good sense and ethical propriety what shall we think of such things? A shrewd Yankee, a keeper of a general store in a small country town, was driving through the country with a friend. As they passed a certain farm the store-keeper said: "I reckon Bill Peyton isn't doing so well." "How do you know that?" his friend asked. "His barn," replied the Yankee, laconically, pointing to a barn the side of which blazoned forth an advertisement. And he continued, "Where a man lets another fellow paint his barn for an advertisement we think twice when he comes to the store and wants to buy without money. We are generally out of what he wants." So the church that lives on advertising is on none too good a basis. It is living a strained, unnatural, artificial sort of an existence and thoughtful folk will think twice before they bring to it the allegiance of their wills and the devotion of their souls. They may go once and again and again to find at last that that church is strangely out of what their spiritual hunger craves.

#### COMPETITIVE ADVERTISING

Then, too, an advertising campaign upon the part of one church has often been an invitation to the other churches

of the community to join in a competitive game to attract the crowd. Each church that enters must have its selling talk. The church that is to succeed must put up a better one than its rival in the next block. What this leads to may be judged by looking over the church announcements in the public press. "Give our handshake a trial"; "Hear the big new organ, the largest west of the mountains"; subject for next Sunday, "Who Killed Cock Robin?" In more restive communities fried cakes and coffee are offered as after service rewards, while artistic centers proclaim that the highest priced soprano in the city will sing. Of course Monday's papers ought to carry a write-up of the impressive services, mentioning the packed house, the startling if not sensational utterances of the impassioned preacher, and the general summing up of the results of the day should be such as to leave the people in a state of curious expectancy as to what the enterprising sales-manager is preparing for the next Sabbath. Of course the people will be duly warned to come early next time if they do not want to be given a front seat.

And the goods to be delivered! And the method of delivery! In one of the most widely circulated journals of the country a writer, announced as an expert on this whole question, says "each church should promote its own brand of religion in its neighborhood, and the Universal trademark should be advertised nationally." A kindly old Methodist minister of my boyhood days often told us the story of what the church bells said. The Baptist bell said: "Come and be dipped! Come and be dipped!" The Methodist bell said: "Come and be saved! Come and be saved!" The Presbyterian bell said: "Come and be damned! Come and be damned!" Yes, let each advertise its specialty, but as a growing evidence of church unity all might join in the chorus sure to touch the popular heart—"Come and be entertained!" To all of which we say, Let the old bell be kept ringing in the Presbyterian belfry.

Organizations of all kinds have been quick to act upon the suggestion that the church is a sales organization. The sermon period is the chance for making an effective selling talk. Special Sundays crowd the calendar with special bargains for each day. And what minister is not sought out weekly to yield the service or part of it to this organization or the other to get its proposition before the people, which is really a very attractive offer, a good buy? We suggest therefore that fair consideration be given these questions before final opinions are reached. Are we to be ministers or salesmen? What is it after all that is to be advertised?

#### WHAT IS CHURCH FOR?

What do people go to church for? Is there no part of our existence that is not to be invaded by the buying and selling spirit? Ought there not to be some place where folks may come together neither to buy nor to sell? And ought not that place be the altar of God? Is the test of the sermon to be, did the preacher make a sale? Or of sermon and service, thought of as an inseparable unit, ought we to ask did it bring back the vision which in life's eager buying and selling was all but lost? Did it exalt the mind in all its thinking upon life and the tasks that



are set men here to do? Did it awaken in some heart a new hunger and yearning for a purer and nobler existence? Did it move some one to pray, "Create in me a clean heart O God, and renew a right spirit within me?" We go to church, do we not, to share a fellowship, to join in a common quest, to have a friendship renewed in a friendship of human hearts and of the infinite Spirit whom we seek as Father and Friend.

And we might raise the more searching question concerning the state of religion that is ready for the processes of salesmanship. The standardized article is most easily marketed. Religion standardized for the trade! And the scandal of history repeats itself. Standardized gods and popular deities! This age will not abide this thing, this age that has passed through the fires of death and hell. It has caught a new vision above the graves of its millions slain. It throbs with a new hope and its spirit is answering to a new faith. And those gods must go and that religion must go that stood helpless before the coming of the storm. It will not listen to those whose chief business it is to increase the traffic in gods that embody not that Higher that humanity now is seeking. And it will rid our ecclesiastical shelves of all idols and deities that foster still the war-breeding patriotisms and fear-begetting and destructive nationalisms.

It is the plain lesson of history. The religion of the spirit dies when the gods become marketable. No, we are not salesmen dealing in wares of the faith once delivered to the saints. We are teachers, ourselves ever needing to be taught. We are bold adventurers for God and humanity; we are interpreters of the things of the spirit to the questioning spirits of our fellows; we are friends and comrades on a common quest. Our God and our religion are not for sale. They are to be had only as they are freely shared.

#### BAITING PEOPLE TO CHURCH

Why not end, then, this feverish advertising of the church? We are putting the emphasis in the wrong place. Why talk so much about church attendance? Jesus seemed to say little about these things. The causes for our present situation do not lie upon the surface. It is the claim of religion as a servant of life that we are to bring home to the hearts and minds of men, and we are never going to do this by baiting people to come to our church to hear our preacher or our new soprano. There are scores of people in every community to whom these things are offensive, or at least to whom they make no appeal. They do not need to go to church to be amused or to hear good music. There are people outside of all churches who are thinking about religion. They are interested in those things that seem to them to concern the life of the spirit. They are weary of the ecclesiastical activities that beget narrowness and exclusiveness and self-righteousness and division in the community. These people are closer to us than we think.

It is in the name of religion that the church must reach the community. We must be done with church bidding against church to get a hearing, in which the rivalry is bound to be thrust into the foreground and the answer of

the church to the moral and spiritual necessities of men is minimized and obscured. Patronizing the public and apologizing for the church are as undignified as they are disloyal; competition with other churches to get the crowd is as unethical as it is unchristian. The church must first become certain of its high enterprise and give itself to that in full devotion, ready to die if need be that its cause may live. By quiet, constructive ministry the church gives forth light and leading, and will win unto itself, if not the crowds, at least a slowly increasing number of those upon whom life is laying its great constraints, and who will come to it as a city set upon a hill which cannot be hid—will come to it for light and guidance and comfort for themselves and for their children.

## Our Health

THE first Napoleon claimed that armies march  
Upon their bellies. And the destinies  
Of peace and orderly society  
Are even more dependent on the health,  
The bodily well-being of us all.  
The nation's fate hangs on the agreement struck  
Between you and your breakfast. Stomach-ache  
Is treachery, a cough's lese-majeste,  
A headache is sedition. You cannot think  
Or vote aright with a bad stomach. When  
You feel "just like the devil" then don't love  
Your neighbor as yourself. 'T would be a vice.  
The silly notion that when one is sick  
His friends should pet and fondle him as though  
He did them all a favor by his grouch,  
Is growing sillier every day. The shoe  
Is on the other foot. A sick man ought  
To go to jail for his deserts. To be  
The victim of disease another spreads  
Is a calamity, to spread disease  
Is nothing short of crime,—or ignorance  
Which some day will be catalogued as crime.  
To seek health as a fad is not enough;  
'T is bounden duty, debt each man must pay  
To neighbor, state, his Maker, and himself.

JOSEPH ERNEST MCAFEE

## Contributors to This Issue

JANE ADDAMS, founder and head resident of Hull House, Chicago; president of the Woman's International League for Peace and Freedom; just returning from a trip through many countries in Europe.

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# The Living Rule

By Ervin Moore Miller

**"A**LL things therefore whatsoever ye would that men should do unto you, even so do also unto them: for this is the law and the prophets."

This saying has too long and most unfortunately been called "the golden rule". Just how it came to be thus named I do not know, but I doubt not that it goes back to the days of soft garments, kingly privilege, and royal aristocracy when the chief aim of religion was to get one up golden stairs to heaven to be rewarded with a golden crown, walk golden streets, and hasten to angelic solos played on harps of gold. The high place of gold in the high life of society got a high place in the thinking of religion. However, things of gold have very little real intimacy of contact and reality with the lives of the masses of men. To most of us things of gold are too precious and rare to be handled often or to be used commonly. They are things kept in safety deposit boxes in banks or in some other safe and unseen place.

This saying of Jesus, which is a summary of his teaching, was meant to be a rule for common life, and not something so precious as to be hidden away. It has, however, been an unused and unworked golden rule of our religion. It has been kept in the closet like a sacred relic to be taken out and viewed on occasion that its beauty and preciousness might be seen once more, and then carefully restored to its place of safety.

The world of yesterday may have been sufficient unto itself with this rule as a sacred keepsake. But the world we live in needs it as a rule of life. Let us try then to transform this rule of gold into one of some more common substance which we can stick in our pockets and take with us to measure the deeds of every day.

## A RULE OF SALVATION

One wonders what would happen to the evangelistic preaching of today, which is so fond of intellectual correctness, if this rule were to be made the meat and marrow of its message. Suppose we were to tell men for once that it is the will of God that they do unto others as they would have others do unto them, and that only as men try to practice this are they in the way of salvation. Surely a God of love and righteousness will stand behind the preaching of that message. It seems quite possible, too, that the reaction of men to such a message would be less likely to make them feel and say, "I am holier than thou, because I believe what I ought to believe," and more likely to lead them into the way of righteous living.

Suppose an employer of "labor" should become convinced that labor is "others" and that it is the will of God that he treat them as he would wish to be treated himself, and set out to do it. Would there be anything unchristian about so simple a conversion? Might it not be that such a man instead of becoming interested alone in attending church, reading the Bible and the like, would also try to reorganize his business in such a way as to deal justly with every man in his employ? Might it not be that he would hear in this call the voice of Jesus saying, "Come ye after me and I will make you to become a *maker of men*." A response to

this message would require all those who have power over and control of human lives to put the making of lives the first thing in their careers.

Would preaching that demanded the acceptance of this rule as the thing to live by be less than Christian? Would it not be a valuable gospel that made men see that it is the will of God that they treat all men as they wish to be treated by other men? Would it not be worthwhile to make men see that this means that they must desire the best things, and opportunities, and privileges of life, not only for themselves and their families but for other men and their loved ones likewise?

## CATCHING BIG FISH

Jesus often asked men to follow him. That was because he was always going somewhere! He was always living, moving, and having his being in the conception of the kingdom of God which dominated his life and thought. When we get a definite understanding of that kingdom such as he had our call to men to follow him will mean going somewhere, rather than simply believing something. It will mean a readjustment of the relations of men with other men such as is expressed in this living rule. Perhaps we can use this gospel message in the work of evangelism with some hope of doing good.

Little Zacchaeus shinned up the sycamore tree one day to see the lord go by. The biggest surprise that little man ever got was there on that sycamore limb. For when Jesus got near to him he said, "Zacchaeus, come down, for I am going home with you to dinner!" Remember that Zacchaeus was little only in stature. He had a big "pull" and a good sized "pile", either one of which would make him a respectable power in the land even unto this day. On his way home to dinner with Jesus as his guest, he decided to confess the conviction that had been growing within him that he had not been doing unto others as he would have others do unto him, and he sought to unprick his conscience by giving half his goods to the poor, and by restoring four times what he had taken unjustly from some of the others with whom he had had dealings. When he finished telling Jesus that he wanted to do the square thing with everybody and start over again, Jesus didn't ask him to recite an apostle's creed to show his faith, but told him that he had experienced salvation.

## THE WILL OF GOD

In our fishing for men we have nearly lost hope that there is any use to try to catch big ones. But it may be that the gospel we have preached is poor attraction for the biggest fish. It seems quite possible to me that a gospel making such demands of men as this might, even through the foolishness of preaching, save some. Strong men have responded to the call to make themselves safe for another world, and strong men may yet respond to the call which demands that they try to make a heaven out of this world even though to do so means real readjustments of their ways of living.

Is it impossible that some of the powerful and influ-

ential members of our society can be made to see the will of God in terms of doing unto others as they would have others do unto them, and that they may desire to do it strongly enough to make as radical readjustments of their relations with others as Zacchaeus did?

We are told that one of the most serious problems of the hour is the growth of loose relations between the sexes of the rising generation. They are said to ignore conventions, and do as they please regardless of place or time of day. It is said that they kiss on the ball-room floor, go for a joy ride in the wee morning hours when the dance is over, chaperoned by a supply of stolen whisky. How would it do to preach to these young people a serious gospel of doing to others what they would that others should do to them?

I remember a serious lad of college days who had been converted under preaching that made card playing, dancing, and the theater the important sins. This lad made no discrimination between the good and bad in any of these things but "chucked" them all as things unworthy of a Christian. One day the circus came to town and he and a classmate got into a heated argument as to why one should or should not go to the circus. Near the end of the battle he asked his opponent how he would like to have his own sister forced to live the kind of life the circus often forced upon its women employees. His opponent foamed at the suggestion. When he calmed down a little he was asked if it were not true that as a Christian every woman young or old was his sister. His failure to reply to this ended the battle.

This young man forced thus to defend his narrow-minded position gave expression to the instinct of a true Christian. In thus expressing himself he made his opponent realize what is too often true of us all; a willingness to do unto others what we do not want done unto ourselves and those we love the best. Or a willingness to see others treated as we do not want to be treated or see our loved ones treated.

#### THE UNITY OF LIFE

Not many men welcome the thought of having any man take undue liberties with his own sister or mother, however he may feel about taking liberties with the sisters and mothers of men. For this reason it is not impossible to make men see that whatsoever he would have done to his sister and his mother he must do even unto the mothers and sisters of other men. Is it impossible that young women should be made to respect young manhood in the same way?

Whatsoever we would that men should do unto us we must do even also unto them, for whatsoever we do unto others we do even also unto ourselves and God. What men do to other women they do even also unto their own mothers, wives, sisters, and daughters; for womankind is one. They do it even also unto themselves and God; for humanity, God and the deeds of men are inseparable. If a man degrades a woman he degrades himself, and no sanction of society can add one cubit to his stature. The Manhood in men, and Womanhood in women is divine, and what we do to the highest in others we do also to the highest in ourselves.

We need to realize that we are all beasts without souls at all, until we come to recognize the rights, privileges, and legitimate welfare of others, desiring for them the best of what we hold dear unto ourselves. It is indeed by doing unto others as we would have others do unto us that we learn to win in patience our own souls.

Therefore whatsoever things we desire as necessary for our welfare and healthy happiness, let us also desire these things for others. Let us have that high regard for and respect of others that we want others to have for us. Whatsoever we would that men should do to us, let us do even also unto them; for by this rule we enter into life!

## VERSE

### In the Woods

I HAVE spent the whole day until dusk  
In the aisles of the pines, in the forest.  
Pines—straight and so tall  
Reaching upward with soft lacy fingers  
Playfully catching at clouds  
And entangling them there in the treetops,  
Mayhap to talk to  
At night,  
When the forest is darkened and lonely.  
All day I have spent—  
And the flowers have softened the pathway before me.  
And the wind, having lain long asleep  
Rose yawning—stretched lazily outward  
Then madly ran down from the mountains  
Whipped up my dress  
Whisked off my hat  
Laughing at my confusion.  
Then in a gentler mood  
More softened and tender,  
Kissed the city dust  
Away from my lips and my fingers and cheeks.  
All day have I spent until dusk  
And lo!  
My soul is grown Godward  
Straight  
And so tall like the pine trees  
And I, too, stand there and  
Reach upward  
Catching at clouds that float o'er me.

KATHERINE WATSON.

### Disarmament

"PUT up thy sword," he said, and healed the wound  
That Peter's love, for Jesus' sake, had made.  
He triumphed, for his children stayed their hands  
While he stood taken, buffeted, betrayed.

For Jesus' sake, we said, we drew our swords;  
We could not hear his voice, such clash we made.  
His zealous servants fought and bravely slew  
Each other, while he stood indeed betrayed.

LOUISE ATHERTON DICKEY.



## BOOKS

**THE FRUITS OF VICTORY**, by Norman Angell. In opposition to the theory that warfare between nations is an inescapable phenomenon, because, due to economic necessity, they are competing units and the expanding population, industrial development and national prosperity of each necessitates political power and aggressive territorial expansion, which can only be maintained by means of preponderant military power, Norman Angell in 1910 published his book, "The Great Illusion." Its argument is that from an economic standpoint war is utterly futile. Western civilization is such that each nation is dependent upon others for its basic economic needs. England for instance cannot feed her population without importation from abroad. Growth and prosperity depend upon international cooperation which by its very nature cannot be obtained by coercion. A war involving an array of one group of nations against another is in effect civil war and the economic disaster it entails is equally great for each nation.

In his new book "The Fruits of Victory," the author restates this thesis and presents it in the light of conditions in Europe during and subsequent to the world war. The present situation seems to bear out completely Mr. Angell's theory of the futility of war. "The continent as a whole has the same soil and natural resources and technical knowledge as when it fed its populations," but there is suffering and want on every hand. War psychology is fatal to social living. "The ideas which produce war—the fears out of which it grows and the passions which it feeds—produce a state of mind that ultimately renders impossible the cooperation by which alone wealth can be produced and life maintained." The pugnacious instinct for mastery, fostered by a traditional patriotism has engulfed Europe because its true nature and destructive influences are not realized. The statesmen who framed the Treaty of Versailles did not recognize the fact of the interdependence of nations nor the futility of coercion. As a result "Vienna starves largely because the coal needed for its factories is now situated in a foreign State—Czecho-Slovakia—which, partly from political motives perhaps, fails to deliver it."

All of the problems involved in the "Balkanisation" of Europe are directly the concern of America. We are related to it by foreign trade and investments, exchanges, immigration, armaments, taxation, industrial unrest and the effect of these on social and political organization. "If we find certain sovereign ideas determining the course of British or French policy, giving us certain results, we may be sure that the same ideas will in the case of America, give us much the same results."

This again brings us to Mr. Angell's chief contention—the dominant power of current ideas. Change the ideas and a change in conduct will result. That these current ideas can be changed in spite of instincts and emotions is a proposition the author accepts. The task then is to change the ideas and so clear the path for international partnership. "In human society mere instinct has always been modified or directed in some measure by taboos, traditions, conventions, constituting a social discipline. The character of that discipline is largely determined by some sense of social need, developed as the result of the suggestion of transmitted ideas, discussion, intellectual ferment."

The means for bringing about the change of ideas he does not present clearly. It must come about through clear thinking, "discussion, intellectual ferment" and fearless presentation of the facts. His final word is: "There is no refuge but the truth." (Century, \$3.)

**THE MORALITY OF THE STRIKE**. By Rev. Donald Alexander McLean. Written by a Catholic priest and bearing an introduction by Prof. John A. Ryan of the Catholic University of America, this volume, while somewhat overweighted with quotations from Catholic moralists and correspondingly lacking in reference to

other ethical points of view, is a highly significant contribution to a challenging theme.

The author holds that since a strike is nowhere declared to be intrinsically immoral by Catholic teachers the question of its morality depends upon the concrete conditions accompanying a given strike. No strike can be morally justified which violates a "just" contract which has been freely entered into by both parties and whose terms have been honestly fulfilled by the employer. If, however, the exigencies of their economic position have forced the workers into a contract which was unjust to themselves, it is not inevitably binding in a moral sense. It is recognized, in other words, that freedom of contract really begins only when there is something like equality of bargaining power. In the case, however, of a strike which violates a contract, the burden of proof is clearly on the workers to show that the contract was either unjust originally, or has become invalid for subsequent reasons.

Concerning the morality of the strike as affected by the objectives sought, it is held that there can be no question about the justice of striking for a living wage. It is also pointed out that a strike may be wholly justified in order to secure a wage above the minimum level, provided it does not demand 100 per cent of the product,—which in the author's opinion would be unjust. As to how the "maximum just wage" is to be determined, the author gives no clue except to say in general terms that a "full interest must be paid to capital," and "a full remuneration to the service rendered by management."

Not only better wages, but also more wholesome working conditions and shorter hours may be a just occasion for a strike. To ask for a shorter day than eight hours, however, would be "unreasonable" under present conditions. A strike for union recognition may be wholly ethical since the union affords the workers the only opportunity of safeguarding their rights, but in any case the strike is so serious a weapon in its consequences to the public that it ought not to be used except when the cause is clearly great enough to be commensurate with the probable ills. The abolition of the institution of private property, or the destruction of the existing authority of the state, are never just grounds for strikes, in the opinion of the author.

The sympathetic strike is shown to have more justification than the public generally accords to it. If there were no bond whatever between two employers, the employees of one would have no valid ground for going on a strike out of sympathy with the employees of another. But as a matter of fact, few of the larger industrial corporations are completely independent, in any true sense, for they are united in combinations or associations of various kinds for the purpose of assisting each other and resisting the demands of labor; so there may be good moral grounds for a sympathetic strike. But to extend it into a general strike is unwarranted because of the tremendous peril for the public which it involves. So also the "political" strike is in general condemned as being subversive of the constitutional provisions for carrying out the will of the people.

For the state to forbid strikes would be clearly unjust unless it were to provide other opportunity by which the rights of the workers could be secured. Compulsory arbitration would be subject to political influence, and there is reason to fear that the point of view of organized labor would not always get impartial consideration. The state should, however, provide tribunals for investigation and conciliation, and might well enact legislation forbidding strikes until after attempts at arbitration had been made. The real solution of the problem of the strike is found in legislation which will protect the rights of the workers, and more especially in a progressive development of democratic relations in industry, with a sharing of control and of profits. (New York. Kennedy Sons. \$1.75.)

## CORRESPONDENCE

### Creedal Conformity Nullified

EDITOR THE CHRISTIAN CENTURY:

SIR: I was very much interested in reading your editorial review of the Winona convention of Disciples. And there were a number of things in the article that I appreciate very much. There is one statement however that I would like to ask you about. What action of the Winona convention do you refer to when you say that the convention repudiated the resolution passed in haste at the St. Louis convention? I do not remember any such action and would be pleased to have you specify.

Decatur, Ill.

JOHN R. GOLDEN.

[We referred to a resolution "whose effect was to nullify" the creedal action taken by the St. Louis convention. The report of the executive committee of the United Society affirmed its faith in the loyalty of the China missionaries in spite of their refusal to sign the Medbury resolution demanding "open avowal" of conformity to American practice on the matter of membership. The resolution debated in the convention was on the subject of approving the attitude and recommendation of the executive committee. That the demand for a statement of creedal conformity from the missionaries will henceforth be disregarded is the plain implication of the recommendations and the general understanding of those who spoke and voted on them.—THE EDITOR.]

### An Unreconstructed Patriot

EDITOR THE CHRISTIAN CENTURY:

SIR: It is a little hard to tell which of the one-time City Temple men we Americans like the better, Reginald J. Campbell, or our own Joseph Fort Newton. Their experiences in each others' countries were in some respects so much alike that the rest of us ought to learn a lesson from them.

Mr. Campbell, while in California recently, received a number of insulting and even threatening letters from Americans maligning England in a crude and vulgar manner and insinuating that the "little gray archangel" was here on some underground propaganda. Mr. Campbell thought it very strange that anyone should feel hard toward England and say unkind things for "the English keep no grudges."

How peculiar then to turn to Mr. Newton in the October Atlantic and read: "The new anti-American propaganda is a personal bereavement." And "To read the London papers now, one would think that America, and not Germany, had been the enemy of England in the war. Every kind of gibe, slur, and sneer is used to poison the public mind against America. My mail at the City Temple has become almost unreadable. It takes the familiar forms—among the upper classes an insufferably patronizing and contemptuous attitude toward America and all things American; among the lower classes an ignorant ill will."

Is it possible that Mr. Campbell was not aware of this bit of reciprocity? It seems that after all the English do hold grudges. What they are mad about I can't understand unless we took too much credit for winning the war. Sometimes we did, I am ashamed to have to admit, though I think an impartial observer (from Mars, let us say) would agree that we "saved the day." "Oh, for night or Blucher" over again.

Mr. Newton goes on further to say that a man who attacked him in the press said "he wished to keep American ministers from coming to England and," Mr. Newton continues, "I dare say it will be many a day before an American accepts an English pastorate. An American preacher may be persona non grata in England, but Mr. Campbell says that some generous proposals were made to him by one deputation and another to remain on the Pacific coast, so it is plain that Americans don't hold grudges either.

However, speaking of grudges, I am holding one against both Mr. Campbell and Owen Wister. Mr. Campbell may be excused for whitewashing the attitude of England at the time of the American Revolution, but Mr. Wister ought to be better informed. Mr. Campbell repudiates, at least a part of, "the 27 facts submitted to a candid world" in our Declaration of Independence.

We, however, stand by our guns now as we did then. Mr. Wister says he was brought up in a prejudice against England, and Mr. Campbell thinks he confused England with her German King George III. Naturally, for England was her German king and did as he told her to do. Why did not the English people insist that he "let my people go?" All our histories tell about the efforts of Pitt and Burke, as well as Lord North, and how finally Pitt deserted us and declared for war. At any rate England fought her young colony for eight long years, bitterly and sometimes cruelly, and we won out. Is that why it is necessary to whitewash the revolution and repudiate the Declaration of Independence? I trow not.

As to England's position at the time of our Civil War, we know that too, and the less said the better. We remember how the English people treated Henry Ward Beecher when he went over to talk to them, and how he won out too.

Whatever may have been the merits of the War of 1812, we won out again, and now why stir up these sleeping dogs? I didn't.

FONETTA FLANSBURG.

### Who Says Sectarianism Is Good?

EDITOR THE CHRISTIAN CENTURY:

SIR: With all due appreciation of your good editorial on "The Nobler Heritage of Presbyterians," I should like to enter a protest against these statements in it: "Ecclesiastical Presbyterianism has sought to buy its way into the graces of many American communities. It is a notorious fact that in home mission work no denomination has been so lavish with its subsidies. And, it might be added, no denomination has gained so little in numbers or other results for the expenditure of a given amount of money. . . Half or a third of the money expended by competitors frankly and intelligently designed for sectarian aggression has gone farther and beaten Presbyterianism in the sectarian game."

Admitting that this has happened, I submit that it has happened just because our home mission work is not "designed for sectarian aggression." I have heard more than one presbyterian gathering discuss the wisdom of maintaining work in such regions as the southern mountains, where the bulk of the people belongs by tradition and temperament to other denominations. But whenever the argument is advanced that we ought to withdraw from these fields, since we can never hope to build strong, self-supporting churches there, this answer is always forthcoming: We are not working among these people to establish Presbyterianism, but to render a type of Christian service which their own churches cannot or do not provide.

Goodness knows we realize that our home mission work is very often a poor investment from a sectarian point of view. We try to serve the whole community, regardless of church affiliations, and what reward do we have for our pains? When we provide wholesome recreation for the community, we are at once accused of trying to decoy the young people from the other churches. When we encourage and help the schools, we are given credit for nothing nobler than a scheme to poison the minds of the children with our doctrines. Yet no man knows what these doctrines are, for we are constantly ridiculed as a church without a "distinctive message," because forsooth we decline to be drawn into doctrinal debates. We say to the people, "It does not make so much differ-

ence what church you join, but you ought to join some church"; and forthwith they flock into some other church which confidently claims to be the only ark of safety. I speak with feeling because I speak from experience.

To be sure, I have sometimes heard, I must confess, the specious plea which you put in our mouths, that "we must hold our own in the general strife" but I have always heard it, not as an excuse for a prevalent practice, but as a protest against allowing ourselves so often to be run over by other churches. There are narrow-minded Presbyterians, of course, and the Presbyterian church is not without sin. Nevertheless your remarks about the failure of our home mission enterprises from a competitive standpoint are hardly fair. Coming from you, they make us feel like crying, "Et tu, Brute?"

Greeneville, Tenn.

MILLAR BURROWS,

(For several years a Presbyterian home missionary.)

## Church Union Or a New Division?

EDITOR THE CHRISTIAN CENTURY:

SIR: The articles and editorial in the *Christian Century* on Church Union in Canada, have turned the thoughts of readers once more to the question of church union in the United States. But some of us are wondering whether, long before that fond dream can be attained, we shall not be brought instead to a new division, a transverse division crossing many denominational boundary lines. While no one can foretell what occasion might lead to the break, the line along which it could occur is more or less clearly drawn; and while probably not many would deliberately move to bring it about, it is not in vain to speculate a little on gains and losses resulting from such a division.

But first a word about the prospects for church union in the United States. The obstacles to it are much greater than is sometimes supposed. Our Christendom is divided not over details of doctrine, but over fundamental questions as to the nature of Christianity, and of religion itself. Is Christianity primarily a matter of the direct relation of the soul to God (fostered, to be sure, by the Christian fellowship, and expressing itself in active concern for the establishment of brotherhood upon the earth); or is Christianity primarily an institution, the Church, not genuine without an unbroken historical continuity, and conveying supernatural grace through sacraments valid only when consecrated by validly ordained ministers? While this fundamental difference is unrecognized, it is foolish to complain of the aloofness of Episcopalians. Another fundamental question which will embarrass every attempt at organic union, is this: Is Christianity a religion of external authority (whether Church or Bible), does it involve a system of beliefs once for all given, and so exempt from further inquiry; or is Christianity rather simply free religion infused with the spirit, and acknowledging the leadership, of Jesus? While this question sharply divides us, any attempted United Church would either set up an orthodoxy which would exclude liberals, or be so inclusive as to frighten away the conservatives.

There is indeed some hope of an increasing cooperation for common tasks, though even here there is by no means complete agreement as to what the task of the church properly is. But for organic union it appears that we shall have to wait until a new day brings larger views which will include and harmonize ideas which now seem contradictory.

But meantime, is not the new division drawing near, a division along lines of real difference? For the points at issue between Baptists and Methodists, and between Presbyterians and Lutherans, are as nothing compared to the difference between such Baptists as Shailer Mathews and I. M. Haldeman, or between such Presbyterians as William Adams Brown and Mark Mathews. In general, there runs through several of our great denominations a division between orthodox or traditionalist, and liberals or modernists.

This line, already drawn, might deepen into a cleft in one or all of several ways:

1. Least probably, the liberals, tired of waiting for their conservative brethren, might aim at a wide union of all modern-minded Christians, seeking to join their real comrades at the expense of separation from nominal allies. But it is not in the liberal camp that the spirit of schism is rife. Most liberals would probably do much to avoid any further sectarian division.

2. More probably, the strenuous opposition to all that smacks of modernism might lead to the ousting of liberals from several denominations. Especially if the present wave of premillennialism does not subside, matters may yet come to this pass.

3. The issue is likely to arise in connection with the social question. For those who have seen the vision of a Christian society are sure to advocate radical changes in the present order. As the churches, through the Federal Council and other bodies, are more and more drawn into making pronouncements upon current problems, there will come sharp opposition from the "rulers of this present darkness," many of whom are influential in church circles. Add a touch of persecution, and the issue will be drawn: Shall the church deal with anything beyond individual problems, or no? If the dispute grows hot, a separation is easily possible, either by a coming-out or a putting-out.

Interesting possibilities at once open up, especially for the new liberal church. The conservatives might join together on a platform of "fundamentals," but just as probably their present differences would continue to seem important to them. But the liberal groups would almost leap together; for all of them are now chafing under the, for them, meaningless restrictions of sectarianism.

The new liberal church, when formed, would find unexpected allies, and a new source of membership. Everywhere there are thinking people who would be happy to belong to a really modern church. Moreover, the spectacle of at least one branch of the Christian Church aflame for the righting of society, would refute the accusation made by socialism, that religion is an opiate that hinders man's earthly welfare. Many sincere radicals, under the influence of such a church, would certainly discover that their love of mankind is nothing else than a following of Jesus, and might become proud to bear the name of Christian. Conversely, such a church would have influence in tempering the more unlovely aspects of present-day social radicalism. Might it not perhaps even baptize American socialism, cleansing it of its hate and its materialism?

If this liberal church really built upon so broad a foundation as "the only fundamental thing that Jesus ever proclaimed—the love of God as the power able to save men, to restore harmony in a discordant world, and to purify human relationships" (editorial in *Christian Century*, Sept. 15, 1921), it would soon find itself in closest fellowship and unity with liberal Judaism. It would not be afraid of this connection, since it would be much more concerned with the following of Jesus than with the mere Christian name. And through this fellowship, liberal Judaism would come into a new appreciation of him who is Judaism's as well as humanity's crown.

The new division we have been imagining would bring its serious losses as well as its gains. Every disruption of fellowship is unfortunate, and we all long, if possible, to bring the whole Christian church forward into such a regeneration. But if events against our will bring this separation upon us, there are compensations. Christendom will still be divided, but at least the division will no longer be artificial. And to be able at once to join with like-minded men, without bringing along the drag-anchor,—who is not sometimes tempted to wish for it? If it is not we who cut the cable, who shall blame us, if our loss is mingled with a sense of relief? Who knows whether the name of the new fellowship might not yet become a prouder badge to wear than the honorable names, Presbyterian, Methodist, and the rest? For these, too, are but sects.

New York City

ELDRED C. VANPERLAAN.



## British Table Talk

London, September 20, 1921.

IT IS curious to note the attitude of our journals to the Dante sexcentenary. Some paid no attention to it, being convinced no doubt that their readers were more interested in Charlie Chaplin or Warwick Armstrong than in a poet who died six hundred years ago. Others, on the contrary, treated this memorial with reverence, and provided for their readers the noblest tributes to the Florentine seer. They believed that there are still readers who care for the enduring things. But which diagnosis is right? Of those who provided for the more serious readers, there must be special honor to *The Times*. It belongs to the Englishman's privileges to criticise *The Times*; but in our heart of hearts we know that this paper can rise to a great occasion with dignity and can speak for the better mind of England. Its special Dante number on Wednesday, September 14, was a remarkable piece of journalism and in itself an admirable introduction to the study of the poet. Here is but one among many fine sayings, entitled "the Character of Dante," which I quote from this number:

"All is true and human, but truest and most human of all is the self-revelation of the poet, now intentional and again inadvertent, which runs through his work. It tells of a soul rich in all best gifts of intellect and of character, fully conscious of its greatness and the greatness of its achievement; convinced, too, of its integrity and of its hunger and thirst after justice; but craving with a consuming passion for the earthly fame which wisdom and faith bid it despise, and secure that this fame has been won; trembling at the dread responsibility of so high a genius, fearful lest it abuse its gifts, and yet constantly falling from its lofty ideals of humility, forgiveness, charity, and peace, poisoned by the mortal hate of faction, by the gnawing sense of wrong, by the bitterness of poverty and of dependence; saddened by the memory of past frailties, yet clinging to the sacred recollection of the first pure love of youth; humbly confessing, struggling, relapsing, repenting; full of faith and hope in the divine mercy, full of love for the divine goodness, of wonder at the divine infinite, of awe at the divine majesty, to which, however imperfectly, it is striving to subdue the heritage of the sons of Adam, its weak and rebellious will. "Beatrice gazed on high, and I gazed upon her." That was the gaze which raised him to heaven. At the end of the *Vita Nuova*, dedicated to her dear memory after her early death, he declares that he will write of her no further, until he can write of her more worthily. If it be the pleasure of Him by whom all things live, he goes on, that my life shall last for some years, "I hope to speak of her that which never was spoken of any woman." Thirty years later, on the eve of his death, he finished the *Divine Comedy*. That is the memorial he raised to his love."

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### More Live Wires in the Church

This week in the quiet district where I live, we are holding a Teacher's Training Course of an intensive character. The whole week is given up to definite and continuous study of the various problems and methods of Sunday School work and indeed of religious education as a whole. There are sectional conferences for primary, junior, intermediate and senior services. There are also demonstrations and lectures, all of them in the hands of capable and trained leaders. The course is arranged by "West-hill" which is our Sunday School Training College with its center at Birmingham but its circumference everywhere. It is significant that in a small district like ours there are 150 students enrolled for this busy week of training. The younger teachers in our schools are live wires and it is a joyful thing for those

who are entering middle life to discern this spirit of eager enthusiasm among the younger members of the churches. Let them go in and conquer!

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### The Bible in Colloquial English

Much has been done by scholars to interpret the New Testament into modern speech. At the present moment brave attempts are being made to turn the Old Testament into the language of the people. Amos has been out some time and Genesis should be published before long. The translators know as well as their critics that they are sacrificing literary grace. It seems almost impertinent for a casual reader to tell such men that they are leaving out the sonorous and beautiful cadences of the authorized version. As if they did not know that! But presumably it is important to know what a sacred book really means. Here, for example, is the rendering of Amos, chapter 4.

"Bring your morning sacrifices—do! Take three days over offering your tithes—by all means! Burn your sweet sacrifices in praise—yes, and keep them pure of leaven! Call out the amount of your subscriptions—shout it out loud so that everybody can hear you! That is the kind of religion you Israelites really like!"

Or take this from chapter 5, verse 18: "You people who want the millennium so badly, what good will the millennium do you?" Or this in chapter 9, verse 7: "Do you realize that I think of you Israelites just as I think of African Negroes?"

One thing is clear; such renderings would make some hearers prick up their ears. And as a wise teacher has pointed out, since the day when Eutychus fell asleep under the preaching of the Apostle Paul, there has always been a difficulty in keeping hearers awake. Even Paul could not always do this. Very well then!

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### The Ecumenical Conference of Methodists

Many from America have been with us in London so that the readers of *The Christian Century* will not fail to hear of the Ecumenical Conference. It must be confessed that we have not been given by our press the opportunity to know what the conference has been doing. A few startling sayings have survived the shears of the sub-editors, but for the most part the average Englishman, if he is not a Methodist, can scarcely be aware that representatives of more than thirty millions of Christians have been together in fellowship and have talked much upon the work of the kingdom of God. The Methodist papers have reported the meetings fully, but the general public has not been admitted to the wisdom of the great Methodist churches assembled in solemn council.

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### A Great Purpose

In one of my favorite papers, "Country Life," a journal with a remarkably sure judgment on literature, I came across the following passage. It seems rather out of my range to quote it to American readers, but sometimes a nation does not know all its own good things. Nothing has moved more than this at least one hardened reader:

"In this connection it may be asked whether there is any English organization that supplies its members with so fine and moving an introduction to literature as that quoted from America, where a girl who wishes to become a 'Camp Fire' member

must first be able to repeat from memory the Fire Maker's desire:

'As fuel is brought to the fire  
So I purpose to bring  
My strength  
My ambition  
My heart's desire  
My joy  
And my sorrow  
To the fire  
Of humankind  
For I will tend  
As my fathers have tended  
And my father's fathers  
Since time began  
The fire that is called  
The love of man for man  
The love of man for God.'

That is a great vow, greatly expressed. Whoever wrote it has the heart and the pen of a poet. There is the spirit which is in the heart of all who are Scouts, or Girl guides or any of the others of the same kind whatever their name may be. And while such a purpose is rising in countless lives, who can despair?

\* \* \*

#### Two Questions

Here are two questions asked in The Challenge by that admirable writer who signs herself, "E. H." "The problem of the colored races and of the alienated masses is one and the same at bottom. It is the problem of an imperfectly Christianized Church. There are two questions of the deepest concern for every churchman. The first is, Does the church win men today? and the second, What does the church make of the men it has won? And it is upon the answer to the second question that the future, both of the church and the world, most crucially depends."

EDWARD SHILLITO.

## THE SUNDAY SCHOOL

### A Glimpse Into a Strong Man's Heart

WHAT a picture of Paul—what an X-ray picture—this story gives us. If we have ever marveled at his extraordinary power, we need do so no longer. Here is a man so humble, so true, so democratic, so loving, so sacrificing, so above money, so loyal that he could say without egotism: "Imitate me as I imitate Christ." Who of us would dare to say that? Not I. Let us devote this morning to a study of these words seeking for some explanation of Paul's masterly power. We shall soon discover his influence over men and why he had it. He served the Lord with "lowliness of mind." Truly great men are humble. When you see a great scholar, a great statesman or a truly great preacher you see one who is humble. Every now and then I go and sit at the feet of one of the greatest scholars I know. He is an old man, he has traveled widely, he has read almost everything, he quotes poetry, he is at home with the philosophers, he has suffered, he has enjoyed; life is a rich experience to him all the time; he possesses the over-soul; personality is the plus-element with him, he always has time for me, he is never flustered, he is humble as a little child. Wandering along the shore of the ocean of truth he finds the pebble and the shell and he is never unconscious that the whole ocean of truth lies all undiscovered before him. How different from the upstarts who think they have the ocean in their little pint cups! This is a good start—this humility; it indicates that we are going to

deal with a big man, and we are. Paul, like his master, was made perfect through suffering. "With tears and trials." He was a man of sorrow, too. I sometimes ask myself why Paul had to suffer so much. It seems to be human life. We all suffer and the sooner we learn to sympathize with each other the lighter will our burdens be. There are only a few sheltered individuals and they are worthless. No man is valuable until he has been tried in the fire. He has to be misunderstood, he has to fight, he has to suffer, he has to meet disappointment, he has to face loss, he has to endure persecution before he becomes really tempered. Paul suffered—and it sweetened and mellowed him. We are unfit for association with our fellows until we have suffered. We are incapable of sympathy until we have had "tears and trials." Paul was fearless. "I shrank not from declaring unto you anything that was profitable." O, for such preachers! When I see men giving the people not what they need but what they want; when I see men trimming their sails to suit the breeze and often furling them until they rot in stagnant water; when I see men balance their statements until all the point is gone, I think of the noble hero Paul. Can you imagine Jesus standing up and saying:—"Now there are many good points about the Pharisees. There are some things which I would like to see corrected, such as tithing the wheat crop and certain other things, but I can see much good in the Pharisees. They are careful about church attendance and I commend that to your attention. They look about to secure new converts to our faith and that is good. I could wish that they honored modern prophets as well as the ancient ones but all told they are not so bad." Would he have gotten anywhere by such methods? No. He got up and said: "You generation of snakes, who will save you from the damnation of hell?" (Matt. 23:33) Pretty strong!! These place-hunting preachers who are afraid of offending somebody who has money; these preachers who take such good care of themselves that although they believe in their hearts in liberal things they still mouth the old shibboleths—I hate them. Have we lost confidence in ourselves? What if we are thrown out—we can still make our way and tell the truth. Will we sell our souls for comfort and fat position? I glory in Harry Emerson Fosdick's statement: "We are not for sale," and let me tell you there is not money enough in the banks to buy some of us. We will have our say though we have to work on the roads and live in a hut. Paul had no big salary to seal his lips. He held up his hands and said, "Yourselves know that these hands have ministered to my necessities and to them that were with me." A man is a coward and a weakling if he lets his salary influence his declaration of the whole truth. There is one more secret of power, "faith toward our Lord Jesus Christ"—a vast, simple, whole-hearted trust. A confidence that drew up every energy unto itself. "To live is Christ, to die is gain," "Christ liveth in me." There is faith for you. Every bit of life gathered up into this perfect trust and devoted service. In proportion as we pay the price will we attain unto the place and power of Paul. There's a reason—we have seen part of it.

JOHN R. EWERS.

## Red-Blooded

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## The 20th Century Quarterly

This Quarterly is undenominational. John R. Ewers' talk on the lesson (see above) is a big feature of the Quarterly.

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\*Lesson for October 23, "Paul's Last Journey to Jerusalem." Acts 21:1-17.

# NEWS OF THE CHRISTIAN WORLD

## A Department of Interdenominational Acquaintance

### Large Turn-out at Evangelistic Conferences

Dr. Goodell and his team of evangelistic secretaries of the various denominations has been touring the country, and in the various cities has been greeted by large companies of ministers and zealous laymen. At Chicago the auditorium of the Y. M. C. A. was well filled. Following the general meeting, the various denominational groups lunched at the Morrison hotel in separate rooms. In the Disciples group, Rev. Jesse N. Bader spoke of his plans for the coming winter's campaign. He has been made secretary of the association formed by the professional evangelists of the church and serves in this capacity as well as in that of secretary of evangelism of the United Christian Missionary Society. Hence he is using some of these evangelists to tell the pastors how to do their work. Rev. Charles Reign Scoville has been employed to conduct an evangelistic training school in Chicago. Mr. Bader proposes to use Christmas and Easter as Decision Days to be preceded by a month of pastoral instruction of Sunday school children of proper age. Study groups will be formed in the local churches to study manuals of the older type on winning people for church membership.

### Dramatic Institute for Church Workers

The New York Community Service is putting on a course of instruction for church workers who wish to employ drama in the parish program. The prospective pupils of the new school met on the evening of September 28 and were addressed by Rev. Phillips E. Osgood on "The Need of the Revival of Religious Drama" and by Mr. Percy Jewett Burrell of the Methodist church on "The Widening Influence of Community Drama."

### Kansas City Churches on the Move

As every city grows, there are inevitable changes in the location of the churches. Kansas City is witnessing a removal of one after another of the historical churches of the city from the downtown section to some location south or east. Recently the Calvary Baptist church moved from Ninth and Harrison streets to share a home with the Westport Baptist church at Thirty-ninth and Baltimore avenues. This kind of thing has been paralleled by the action of many other denominations. These moves often occasion the feeling that good opportunities of religious service are being neglected in the downtown sections. They often are. Yet it is quite possible to over-estimate these opportunities in a neighborhood which becomes increasingly industrial and commercial.

### French Use Pulpit Dialogue

The Catholics of France have planned a new and interesting device for the carrying on of Christian propaganda. By pre-arrangement a priest takes the posi-

tion of advocatus diaboli and urges objection to a sermon. If the subject be divorce, he will bring forward the common presentation of public opinion on the matter, to be successfully controverted by the priest who speaks in behalf of the church. The method is being introduced into Protestant pulpits in England. It is different from the forum method with which America is familiar, for the people, though greatly interested, do not participate in the discussion.

### Bible Sunday on November 27

The American Bible Society has prepared an elaborate exercise for use in evangelical churches in celebration of Bible Sunday. It is called "The Only Way Out of the Dark." The society has the support of practically all the evangelical churches of America, and November 27 will this year assume large importance in the ecclesiastical calendar. In cooperation with the British organization, the American Bible Society does a large work in providing the scriptures in the native tongue for missionary use in foreign fields.

### Presbyterians Have Many Large Churches

Presbyterianism favors strong churches rather than many small and struggling ones. The recent reports of the denomination indicate that 150 churches are this year above the thousand mark in their membership. Last year there were only 131. In these 150 churches are 218,059 members, or about one-eighth of the total. The largest is First of Seattle, with 6,800 members. The five next largest are Central of Brooklyn, Immanuel of Los Angeles, First of Pittsburgh, Central of Denver and Brick of Rochester. The changes in rank in denomination are also given. It is noteworthy that First of Pittsburgh has during the year come up from sixth to fourth place.

### Order Your White Robe

It is time to secure your white robes, for Wilbur Glenn Voliva has decreed that the world shall come to an end in 1923. This seems bad strategy. The prophet has set the date too near, for he is likely to live that long. Pastor Russell found to his sorrow that the prophet who is obliged to move his dates forward is apt to lose something in prestige in the minds of those who are believers in this kind of prediction.

### Report of Dr. McElveen's Resignation Erroneous

Dr. William T. McElveen has not resigned his ministry at First Congregational church, Portland, Oregon, in spite of reports to that effect that were given wide circulation in the secular press. That he has some people who do not see eye to eye with him is not surprising when one knows his aggressive personality. He has spoken boldly on many civic questions in the community life,

and will continue his ministry supported by a large constituency that believes in his usefulness in Portland.

### John Calvin's Grave Located

The news has been cabled across the Atlantic recently that the grave of John Calvin has been located. For prudential reasons the family of the great reformer had kept the place of his interment a secret. It is only recently that they have divulged their secret. Up to this time a small white stone in a secluded cemetery was supposed to mark his grave, but it was never positively asserted that the location was known. John Calvin is known not only as the theologian who wrote the Institutes and consented to the burning of Servetus, but as the man who gave Geneva a republican government and a free school system. He was the brains of the Reformation as Martin Luther was its will.

### Episcopal Brotherhood Will Meet at Norfolk

The Episcopal Brotherhood will meet this year at Norfolk. These meetings are well planned, this being one of the oldest and most successful of the denominational brotherhoods. Two topics of surpassing interest will be the Christian Ministry and Christian Unity. Many of the young clergy of the church have great enthusiasm on the latter subject, and in order to establish friendly relations with free churches are breaking over Episcopal prohibitions to preach among their brethren of other denominational families.

### Bishop Gailor Opposes Eighteenth Amendment

Good friends of temperance and prohibition in the Episcopal church are gravely embarrassed over a recent address of Bishop Gailor who is next to Bishop Tuttle, the leading bishop of his denomination in America. He said: "The saloons were going. The church was making headway whatever evil there was in liquor. To my mind it was nothing short of hysteria that put over a restriction that could not hope to suppress the evil."

### Church Women Send Protest to Movie Managers

The movie managers of St. Louis have heard from the Board of Religious Organizations, representing the religious women of St. Louis. Mrs. Louis J. Brooks, president of the board, made public the following protest: "At a meeting Friday the amusements department voted to communicate with movie managers of the city in reference to a serious affront to the religious sentiment of our constituency. Very frequently in movie comedy and often in drama the clergy is represented in a manner reflecting on the dignity and sanctity of the ministry. We strongly condemn this and urge you to refuse to show films calculated to undermine the respect and influence of the churches and their or-





tarian organization, went over to the Fundamentalist Congress for a definition of what a modernist is. It comes to the following conclusions: "The picture which they give shows it to be a system of thought exhibited in denials of a personal God, of revelation, of Christ, of the Bible, of the atonement, of salvation by faith, and of practically the entire range of Christian truth which is involved in these central conceptions. Its essential notion is that modern rational and scientific investigation has superseded and invalidated any revealed religion. Modernism, therefore, is a system of philosophy which, in the name of modern reason and science, denies the essential truth of the Christian religion." If the editor of the Baptist will continue his investigations he will get an interesting definition of Protestantism from the pope. The way to find out what the neighboring minister is like is to ask one of our ex-saloonkeepers!

#### English Catholics Want Other Version

The Roman Catholics of England have held a Bible Congress recently at which the matter of varying English versions of the Bible were discussed. The congress favored the adoption by the Roman church of the St. James version of the Bible as a concession to the Protestants who were thought to be on the road toward Rome. It was also pointed out that the Douay version of the Bible has some rather absurd translations, among those quoted being a passage from Revelation, "He that sat on the throne was in the face like to the sardine."

#### Will Exhibit Ecclesiastical Art Treasures

The Anglican church will hold a congress early in October, and at this congress art treasures will be exhibited from churches all over England. From one church will come a brass cross that was made in the twelfth century. There are a number of illuminated manuscripts and very ancient books which will be exhibited at the meeting. One of the strongest assets of the Anglican church is the wealth of its history, and this exhibition will bring into vivid consciousness this great asset.

#### Tainted Money of Tobacco Raisers

The discipline of the Methodist Episcopal church, South, since 1914 has required of candidates for the ministry that they be total abstainers from tobacco. It is charged that there are many infractions of the rule against the ministerial use of the weed south of the Mason and Dixon line. Rev. James R. Laughton demands with regard to this section of the discipline "Enforce or Remove." He seems to prefer the latter. He also holds it to be an inconsistency for the church to put a ban on tobacco and yet receive the money earned by tobacco raisers. Rev. R. C. Griffith silences the objector with these strong words: "Who can picture our Lord participating in such a thing? Think of the apostle Paul knocking the ashes from his cob pipe before talking to the Athenians about the unknown God. Think of John,

the beloved, walking on the isle of Patmos with a pack of Chesterfields in his pocket. Think of this wonderful man of visions trying to see the seventh heaven through the smoke produced by a Cinco or a Franklin."

#### Enemies of "My Lady Nicotine"

The foes of the weed are now well organized in the No-Tobacco League of America. Rev. Charles M. Fillmore of Indianapolis is the general secretary. The annual convention recently held at Winona Lake, Ind., was reported as successful in the enrollment of new members and in the establishment of state organizations. The organization will emphasize the prevention of cigaret smoking among school boys and will have a secretary to devote all his time to the work in the colleges. A press bureau will be established to carry the warfare out to the larger public. A literature is being created and this will be given wider circulation. The movement already has a journal which is called the No-Tobacco Journal, published at Butler, Ind. An advisory council is being formed of persons who cannot attend board meetings but who are willing to assist in the work by giving advice to the movement through letters.

#### Presbyterian Magazine Makes Its Bow

The New Era Magazine of the Presbyterian church is being continued as the Presbyterian Magazine. With Dr. J. H. Snowden as editor and with the General Assembly supporting the journal its future should be full of good things. The New Era Magazine was originated as the organ of the New Era Movement. The new magazine will not undertake in any way to compete with the privately owned weeklies, nor will it carry the more general religious articles which one finds in such weeklies. The Presbyterian Magazine is to be the house organ of the Presbyterian church. Each month some special interest of the church will receive emphasis. Dr. Snowden, the new editor, is one of the prominent theologians of the church, being connected with the seminary at Pittsburgh. He is the author of a number of books and his editorial management guarantees the literary character of the journal which he will edit.

#### Must Settle Organ Question First

Churchmen do not always see things in perspective, and this is the reason why men of the world smile or laugh right out when observing the saints. At the recent session of the Pan-Presbyterian Alliance in Pittsburgh a member of the Reformed Presbyterian church with a hypertrophied conscience on the music of the church insisted on interrupting the discussions on Christian unity to demand a settlement of the question of the organ in the church and the use of hymns instead of Bible psalms. In his mind no such trivialities as the Lambeth proposals should interrupt the consideration of the supreme religious issue of the age, the use of instrumental music in the house of God. While members of other com-

munion smile at this logically consistent brother, they might well ask whether in their own attitude toward the unity question there may not be a similarly ludicrous disproportion of ideas.

#### Prize Fight Minister Once More Elected

Following the war a number of chaplains of the army came home determined to introduce overseas methods in the home churches. The saints are still gasping at the innovations, and not all of these chaplains have been allowed to remain. One of the most interesting of these cases is that of Rev. Earl L. Blackman, pastor of the Disciples church of Chanute, Kas. He has referred a number of prize fights, being paid for this service. His presence at a mill is taken by the fans in his section of the world as the guarantee of a clean fight. He has favored dancing and pool as recreations for his young people, though both are tabu in the average Disciples church. Once a year he insists that the congregation vote whether they wish to retain him with these rather unique conceptions of a ministerial program. He has just been re-elected by a heavy majority as pastor of his church, though there is also an insistent minority who do not favor the innovations.

#### Bishop Cranston Would Brush Away Technicalities

Southern bishops have announced that Methodist unification in America is postponed indefinitely owing to the lack of action on the part of the last conference of the Methodist Episcopal church. Bishop Earl Cranston of the southern fellowship writing in a southern paper says: "No human document or covenant assuming to ordain rights, institutional, official, or personal, which even constructively conflict with this fundamental order can create or guide a true church of Jesus Christ. In such a time as this we must perceive that all the ecclesiastical, vested rights, and points of precedence and prerogative now at issue in the unification procedure are mere baubles. So long as we are kept apart by these minor, if not irrelevant, claims why ridicule the papacy for making such assumptions the cornerstone of its system?"

#### Editor Proposes Conference Between Two Denominations

The Disciples of Christ and the religious organization known as the "Christian Denomination" arose about the same time in American church history and profess in many ways the same ideals. The Disciples are the larger body, with 1,300,000 members, while the "Christian Denomination" numbers about 100,000. The Herald of Gospel Liberty, the organ of the latter denomination makes editorial comment on the contact of the two organizations at Winona Lake in August. He feels that two religious organizations who preach union should seek fellowship with each other. "Surely these two bodies owe it to each other and to the rest of Christendom to make their agreements and to justify, if they can, their differences. So far as we know they are the only two churches in the world which

# Prof. HARRY F. WARD asks:

*What is to be the Christian teaching concerning war? Is it going to declare judgment on the basis of the principles set forth in the gospels or will it be only the expedient servant of nationalism and continue to exhort its followers to internecine slaughter?*

*Is the American pulpit going to continue denouncing war in general and supporting wars in particular?*

Kirby Page, in his new book,

## **THE SWORD OR THE CROSS**

endeavors to meet these questions frankly and fairly. From his extended experience as an associate of Mr. Sherwood Eddy in his religious campaigns in Europe and around the world, Mr. Page is led to believe that the present attitude of so-called religious nations is driving the world on to certain war. But he still has hope that the church will awake in time to save the world from a repetition of the great debacle of 1914.

### **OPINIONS OF THE BOOK:**

#### ***Harry Emerson Fosdick, Union Theological Seminary:***

Let me congratulate you upon a very sincere and impressive piece of work. As you know, I do not completely agree with all your conclusions but your presentation of your point of view seems to me the best statement which I have yet read of it. Even though my method of attack on war may not be identical with yours, I am so sure that the presence of war is the greatest standing challenge to Christianity, that I sincerely trust that your book may have a wide circulation and an earnest reading.

#### ***The Presbyterian Advance, Nashville:***

In six clear, strong, concise chapters the author presents a terrible condemnation of war and a strong argument for its complete abandonment by those who would act fully in accordance with the mind and spirit of Jesus. In fact, we are dared to act upon the very obvious teachings of the Master and to risk all in the determination to be true idealists, as he was. With the war spirit still upon us and our familiarity with the excuses which are given for war, the author will be deemed a most pronounced pacifist, and so he is, because he understands that nothing less is demanded of the follower of Christ. Even many who are fully satisfied that war is sometimes justifiable would do well to read this straightforward little book and get the other point of view, for it reveals a kind of heroism in the pacifist which is sometimes mistaken for cowardice.

Price of the book, \$1.20 plus 8 cents postage

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deliberately undertake to bring about the union of all the followers of Jesus Christ and to furnish a church in which all can unite. "Why, then, if this is your object," the other churches have a right to ask, "are your two churches separate? If you who, as your one distinctive excuse for existence, propose to bring about the union of Christ's followers, can not yourselves unite, how can you expect the rest of us to do so?" It is a legitimate question that ought to cause the Christian church and the Disciples of Christ to re-examine very thoroughly their own position and their attitude towards each other."

#### Brooklyn Minister Announces His Resignation

Dr. Richard Roberts has resigned as pastor of the Church of the Pilgrims of Brooklyn after five years of service. His ministry there has brought a once famous church into a revived prominence throughout the city. Dr. Roberts plans to take a period of rest after which he will devote his talents to the students of the nation in leading them in Bible study and the religious life. He will remain in his pulpit until November 13.

#### Gospel Team Idea Emphasized

Among Disciples churches there is a fresh emphasis upon lay participation in the work of evangelism. Gospel teams of men who sing are organized and these on occasion make set addresses on the subject of religion. During the past summer the church at Bedford, Iowa, of which E. E. Lowe is minister, took a team of this kind out every Sunday evening to visit weaker churches that were without a regular ministry. The gospel team was greeted by large audiences and in a number of cases fresh religious interest was aroused.

#### Central Church of Chicago Observes Feast of Ingathering

Central church of Chicago, an undenominational congregation of which Rev. Frederick F. Shannon is the minister, opened the fall work by observing the Feast of the Ingathering. The platform of Orchestra Hall was covered with shocks of corn, pumpkins, hawthorn with berries, and other decorative devices. The minister preached on "The Basket of Summer Fruit." It is announced that Dr. Shannon will soon publish three books: "The Economic Eden" and "The Land of Beginning Again," to bear the imprint of Fleming H. Revell, and "The Infinite Artist," to be published by Macmillan.

#### Significant Meeting at Lake Mohonk

The World Missionary Conference held at Edinburgh, Scotland, arranged for an International Missionary Committee representing the missionary boards and societies of all home base lands, together with representatives from those mission lands which now have a federation of churches and a native organization. This International Missionary Committee met recently at Lake Mohonk September 30 to October 6. The meeting was presided over by John R. Mott of New York City. Among the top-

ics considered at this conference were the following: "The Relations of Foreign Missionary Organizations with the Church in the Mission Field; the Relations of Mission Boards and Missionaries to Public Questions; the Present Crises in Christian Education in the Mission Field; the Present Situation in regard to Christian Literature in the Mission Field; International Missionary Cooperation: Its Possibilities, Limitations and Problems; the Call and Preparation of Missionaries in the Light of the Present Situation; Missionary Freedom and Government Regulation of Missionary Work; the Present Position of German Missions; Communications from Mission Boards with Reference to (a) the Missionary Situation in the Far East, (b) Conditions in Portuguese Africa."

#### Man of Financial Methods Is Busy

Dr. Frederick A. Agar, the church efficiency expert of the Baptist denomination, is busier than ever this year. It is said that his time is all booked up now until next June. Dr. Agar's contribution to the churches consists in showing them orderly methods of getting parish work done. He holds meetings with church officers and manages financial campaigns. His books on financial methods have come to be widely circulated. On a recent day in Chicago he received eleven invitations to participate in parish programs, which he has been compelled to decline.

#### University of Chicago Provides Church Workers' Institute

The University of Chicago again this year will endeavor to extend its religious training into the city beyond the limits of the student population. Re-

ligious workers from many churches will gather on Monday evenings to hear lectures by the divinity professors on themes that will be profitable for lay workers of the church. Prof. J. M. P. Smith will deliver lectures on "The Old Testament Prophets"; Dr. Shailer Mathews will lecture on the "Life of St. Paul"; Prof. J. M. Artman speaks on "The Religious Development of the Child." Besides these a number of others will give courses adapted to the various departments of Sunday school work. The sessions are held in Harper Memorial Library.

#### Federal Council Comes West for Meeting

The meeting of the Executive Committee of the Federal Council of Churches will be held in Chicago, Dec. 14-16. This is the first meeting held here since the opening of the western office with Dr. H. L. Willett in charge. Federal Council leaders recognize increasingly that the federation idea must not be provincialized on the Atlantic coast, but be made the organizing idea for the churches of the whole nation. Bishop Lambuth, who should have presided over the coming meeting, died in Japan recently, and the first vice chairman of the committee, Rev. F. W. Burnham, president of the United Christian Missionary Society of the Disciples, will preside.

#### Congregations are Sending in Resolutions

The need of speaking right out on the subject of armaments has become apparent to forward-looking ministers all over the country. On a recent Sunday evening, Rev. M. Howard Fagan, pastor of Wilshire Boulevard Church of Los Angeles, gave a review of Will Irwin's "Next War," and at the close of the

## Illinois Disciples Convention

NO religious communion loves a convention more than the Disciples.

County, district, state and national conventions bring them together for the discussion of church problems once a year, for the warm fellowship which is one of the characteristics of their denomination. This is the season for state conventions in various parts of the nation, and the Illinois convention may be taken as typical of these gatherings. The sessions were held in Decatur, October 3-5. Six hundred people from outside Decatur registered, which with the Decatur people who attended, quite filled to the capacity Central church of that city. Rev. J. P. Givens was president of the convention this year.

The daily Bible studies given by Prof. George E. Moore of Eureka College revived an old custom of Illinois conventions. The dominant notes in the program were education and stewardship. Rev. Garry L. Cook spoke in behalf of an extension of Bible study beyond the Sunday school hour through Daily Vacation Bible Schools and schools for week-day instruction in religion. In a men's banquet, Prof. R. E. Hieronymus of the University of Illinois, who acts in the capacity of community advisor for

the state, declared that no community program was adequate which did not have religion at its center. At the women's banquet a significant address was given by Mrs. D. N. Wetzel of Bloomington, who with pathos, humor and touches of sarcasm, told the assembled deacons' wives just how it feels to be a minister's wife. Henceforth it will not be easy for some churches to lay out the day's program for the minister's wife instead of letting her lay it out herself.

A large number of resolutions were passed, among them some very drastic ones on the labor question. The Disciples of Illinois were also urged to be more circumspect with regard to dress and amusements that the unbelievers should not be led to blaspheme. Rev. C. C. Carpenter of Peoria was elected to preside over the next convention, which will be held in Rock Island. The Woman's Missionary Society accepted the resignation of Miss Jennie Call as secretary and elected Mrs. Austin Hunter of Chicago, widow of the late Dr. Hunter of Jackson Boulevard church, as her successor. Rev. Harry Peters continues as secretary of the Illinois Christian Missionary Society. The sessions were carried through with hearty good will.

## The Meaning of Baptism

By Charles Clayton Morrison

The Continent says of this work:

"It required courage to publish this book. It is by a minister of the Disciples' church, which has been peculiarly strenuous in behalf of the scriptural necessity for immersion, and he writes that 'the effect of our study is absolutely to break down the notion that any divine authority whatsoever stands behind the practice of immersion.' Instead, in the New Testament, baptism simply means the conferment and acceptance of the status of a Christian. He is strongly against the rebaptism of Christian believers who apply to Baptist or Disciple churches for membership having been accepted in other churches by any mode of baptism whatever. Equally he opposes infant baptism, because the subject of baptism must be voluntary. At the root of his argument lies a sound desire for Christian unity."

The Christian Advocate (New York) says:

"This is probably the most important book in English on the place of baptism in Christianity written since Mozley published his 'Baptismal Regeneration' in 1856."

The Congregationalist says of it:

"A daring and splendidly Christian piece of work, in which the author frankly asserts that Jesus 'had no intention of fixing a physical act upon his followers. He did not have in mind the form of baptism but the meaning of it.'"

Price of the book \$1.35, plus 10 cents postage

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## By John Kelman

Foundations of Faith .....\$1.50

Things Eternal ..... 1.75

The War and Preaching ... 1.25

## By T. R. Glover

Jesus in the Experience of  
Men .....\$1.90

The Jesus of History ..... 1.50

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## "OUR BIBLE"

By Herbert L. Willett

One of the most popular volumes ever published by The Christian Century Press. This recent book by Dr. Willett has been received with real enthusiasm by the religious and educational press of the country. The following are a few of the estimates passed upon the volume:

"Just the book that has been needed for a long time for thoughtful adults and senior students, a plain statement of the sources and making of the books of the Bible, of their history, of methods of criticism and interpretation and of the place of the Bible in the life of today."—**Religious Education.**

"Every Sunday school teacher and religious worker should read this book as a beginning in the important task of becoming intelligently religious."—**Biblical World.**

"The book will do good service in the movement which is now rapidly discrediting the aristocratic theology of the past."—**The Public.**

"The man who by long study and wide investigation, aided by the requisite scholarship and prompted by the right motive—the love of truth, not only for truth's sake but for humanity's sake—can help us to a better understanding of the origin, history and value of the Bible, has earned the gratitude of his fellow-men. This we believe is what Dr. Willett has done in this volume."—**Dr. J. H. Garrison in The Christian-Evangelist.**

"Professor Willett has here told in a simple, graphic way what everybody ought to know about our Bible."—**Jenkin Lloyd Jones in Unity.**

"Dr. Willett has the rare gift of disclosing the mind of the scholar in the speech of the people."—**Northwestern Christian Advocate.**

"Interesting and illuminating, calculated to stimulate and satisfy the mind and to advance the devotional as well as the historical appreciation of the Bible."—**Homiletic Review.**

"One can recall a half-dozen volumes having to do with the origin and the formation of the Scriptures, all of them valuable, but not one so practical and usable as this book."—**Dr. Edgar DeWitt Jones.**

"This readable work distinctly illuminates both background and foreground of the most wonderful of books."—**Chicago Herald.**

"The book evinces an evangelical spirit, intellectual honesty and ripe scholarship."—**Augsburg Teacher.**

"Scholarly but thoroughly simple."—**Presbyterian Advance.**

"A brilliant and most interesting book."—**Christian Endeavor World.**

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service Dr. J. H. Garrison, editor-emeritus of the Christian Evangelist, offered a series of resolutions designed to strengthen the hand of the President at the approaching Conference. The evening congregation of the Disciples' church at Evanston, Ill., recently signed a resolution pledging their support to the President in every effort to reduce armaments and to bring about the settlement of international questions through arbitration rather than an appeal to arms.

#### **Turns Down Proposed Changes**

A strong current of conservatism seems to be running through Presbyterianism in this country for the moment, as revealed in the utterances at the Alliance in Pittsburgh and other places. The presbytery of Wheeling recently considered the proposal to permit the election of women as deacons in the churches and vetoed the suggestion. They also opposed the election of commissioners to General Assembly for two years. This presbytery will henceforth compel absentees from presbytery meetings to give reason for their absence.

#### **Federal Council Provides Program for Important Peace Week**

The Federal Council of Churches is calling upon its constituency to observe the week Nov. 6-11 sacredly for the interests of World Peace. Sunday, Nov. 6, will be observed as a day of intercessory prayer and as a time for preaching sermons boldly proclaiming that it is possible to have a warless world. The churches are also called upon to respond to President Harding's appeal to have special services on Nov. 11. Special services should be arranged for Monday, Tuesday, Wednesday and Thursday evenings.

#### **Is This an Age of Doubt?**

Rev. L. M. Birkhead, of Kansas City, in discussing the life of Dante recently characterized his age as an age of faith in contrast with our own as an age of doubt. Any age may be seen from the angle one is interested in, for every age has had both faith and doubt. Characteristic of the attitude of this Unitarian minister are these words: "The interests of the human race have shifted from another world to this world, and the whole face of the world intellectual life has been changed in the past six hundred years," Mr. Birkhead said. "Dante's age was an age of faith. Faith was the outstanding virtue. Ours is an age of the interrogation point and doubt is a virtue. Dante and the Middle Ages emphasized authority and submission to the powers that be. Ours is an age of freedom and revolt."

#### **Religious Idealism in Politics**

Mr. Fred B. Smith visited Chicago recently and spoke on the same platform with Senator Medill McCormick on the ideals of our political life. Mr. Smith said in part: "But a new hour is here. A new type of patriotism is needed. One high enough to think and work for all mankind, rather than the weal of a little

segregated spot of a privileged few. One which does not shriek hysterical platitudes with one ear on the ground to hear what the 'home voter' thinks. Just national patriotism is a doubtful virtue now. Some whole nation will one day grasp that conception of life and duty. It ought to be America." Senator McCormick spoke in part as follows: "While greater savings by the national government may be made possible through the success of the disarmament conference, its success depends on the collective judgment of the citizenry of the nations represented. We cannot disarm alone, nor will any other power alone disarm. The drastic limitation of the hosts of men under the command of the general staff of France and other European continental powers, the limitation of the battle fleets of Japan, Britain and America depend upon the collective action of the conferees who are to assemble in Washington responsive to the collective judgment of the peoples whom they represent."

#### **Bishop Opposed to Christian Union**

Bishop Joseph C. Hartzell of the Methodist persuasion said recently at the St. Louis Conference: "The popular craze for church organic union is a menace to Protestant Christianity." He defended the present denominational order, and especially deprecated the consideration of the Lambeth proposals. He admitted, however, that the union of certain of the denominational families might be a good thing. Opposition to church union is quite frequently found among secretaries, presidents of small denominational colleges and other church functionaries whose position in a united church might be altered.

#### **Centennial of Y. M. C. A. Founder**

The birth of Sir George Williams, founder of the Y. M. C. A., will be celebrated by Y. M. C. A. College of Chicago with appropriate services. October 11 is the day of the birth of the great evangelical leader. The celebration will be both national and international in character. The trustees of the college have created a commemoration committee which is representative of the United States and Canada, and this committee is in charge of the program for October 11 which will do honor to the man who started the Y. M. C. A. movement. Included on this committee are Secretary of Agriculture Henry C. Wallace, John Wanamaker of Philadelphia, Hon. Thomas R. Marshall of Indiana, President Walter Dill Scott of Northwestern University and scores of business men throughout the United States and Canada. At this celebration the story of George Williams and the early days of the movement will be told. It is a story which reads like fiction, a story of a poor, unknown farmer boy who came to London in order to get into business. He worked incessantly for the good of men, founded a religious movement for young men and in a few years had become a world figure through the simple device

of love for his fellowmen. The program of the celebration includes the dedication of the George Williams room at the college. This room is an exact reproduction of the room in London in which the association had its birth. The furnishing of the room has been made possible by the cooperation of Howard Williams, son of the founder, who is expected to come from England to assist in the celebration.

#### **Violent Attack on Man Elected Bishop**

Ecclesiastical politics can be at least as bitter as any other kind, and at the present time the various parties of the Protestant Episcopal church are engaged in controversy over Rev. Herbert Shipman, recently elected suffragan bishop of New York as an assistant to Bishop Burch. Bishop Burch was known to belong to the "high church" contingent, and to even things up the diocese voted to make Rev. Mr. Shipman, the suffragan. His election must be approved by the house of bishops. Soon after the election of the new suffragan a violent campaign was opened to prevent his consecration. It was charged that he had married a divorced woman, and that he had a wife unfit for the position she would occupy. The latter attack has reacted to the disadvantage of Mr. Shipman's antagonists. With regard to another charge, it develops that instead of having married a divorced person in his church, he had secured the permission of Bishop Burch to allow a clergyman of the Reformed Episcopal church to officiate. The controversy has been a scandal in the public prints for some time.

#### **Discouraged Over the "Wesleyan Dance"**

Hoping to win the Methodists over from their official opposition to the dance, the American Dancing Masters' Association gave the world a new dance recently called "the Wesleyan dance." The posture of the dancers was to be very correct. The proposal has been met with ridicule in the Methodist weeklies and the Association has withdrawn its new dance in umbrage, being unable to understand the coldness of the Methodist leaders. Whether the Methodists and the Association leaders are both devoid of humor or whether they are both smiling, one may not know.

#### **Dean Announces New Plans for Cambridge**

Important changes in the curriculum of the Episcopal Theological School in Cambridge under which students are permitted to elect a majority of their courses were announced by the Dean, the Rev. Henry Bradford Washburn, in connection with the opening of the fifty-fifth academic year. Registrations indicate that there will be more than twenty students in residence at the school this year, a resident enrollment twice as large as that of last year. The new curriculum makes possible greater use of the facilities of Harvard University with which the Episcopal School is affiliated.



# Looking Toward The Disarmament Congress

THE INDIANAPOLIS NEWS says: "In looking forward to the great gathering of representatives of the nations that is to meet in Washington November 11, it is the duty of Americans to cultivate a peaceful spirit, and to recognize the fact that peace can be won and enjoyed only by those who earnestly desire it, are dominated by a passion for it, and are willing to work and make sacrifices for it. A good deal more than diplomacy is needed to bring it to pass. Probably not since the beginning of the Christian era has there been a more moving call to the Christian church. Does it believe in the possibility of the fulfillment of the angelic prophecy of 'peace on earth' or is the church itself infected with the foul disease of cynicism and 'practicality?'"

It would perhaps not be too much to say that the fruitage of the coming Congress will be according to the active will and working of the Churches of Christ. If their effort results in a general and persistent demand for disarmament—or approximate disarmament—that wished-for goal will probably be attained. If the Churches are lukewarm in their attitude, the advocates of "practicality" will no doubt win the day. Ten thousand American ministers thoroughly alive and alert to this great opportunity would perhaps bring to pass the fulfillment of the ancient prophecy of perpetual peace. Every minister should have at hand the following books, as aids in a campaign for the making of sentiment for disarmament.

**The Next War.** By Will Irwin. By no means a war book; rather one which points out the course leading to world peace. A book, which by its general tone and by the wealth of facts and statistics that it presents, leads to comment and discussion. (\$1.50.)

**Economic Causes of Modern Wars.** By John Bakeless. A prize essay of William College, setting forth all the economic factors which have played an important part in bringing about modern warfare. The period covered is from 1878 to 1918. (\$4.)

**The Sword or the Cross.** By Kirby Page. Prof. Harry F. Ward, of Union Theological Seminary, says: "Mr. Page has faced the issue and has found an answer that satisfies his soul. What he has written, therefore, deserves the thoughtful consideration of all those whose duty it is to teach the people concerning the moral and spiritual validity of modern war." (\$1.20.)

**The Untried Door.** By Richard Roberts. The author, who is pastor of the Church of the Pilgrims, Brooklyn, holds that the world has run into a blind alley, while all the time the "untried door"—Jesus' teaching—offers a way out. He maintains that Jesus' teachings are practicable today. (\$1.50.)

**The Proposal of Jesus.** A bold challenge to the Church to show that it accepts Christ by applying his ideals to the solution of modern problems. (\$2.00.)

**A New Mind for the New Age.** By Henry Churchill King. (\$1.50.)

**The Religious Basis of a Better World Order.** By Joseph Fort Newton. (\$1.25.)

**The New Horizon in Church and State.** By W. H. P. Faunce. (.80.)

**World Facts and America's Responsibility.** Patton. (\$1.25.)

**Some Aspects of International Christianity.** By John Kelman. (\$1.00.)

**The Fruits of Victory.** By Norman Angell. A sequel to "The Great Illusion," containing in as clear and vigorous a style as before, his economic arguments for internationalism. (\$3.)

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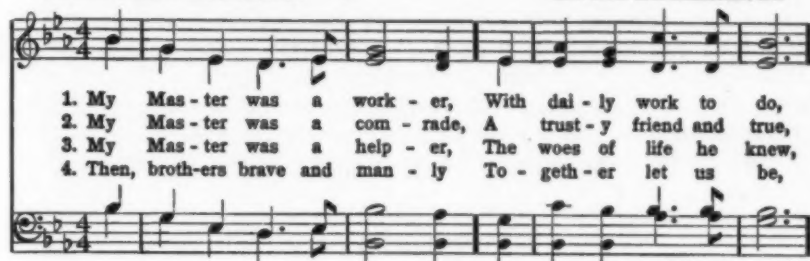
# Does Your Church Sing This Great Hymn?

Try it on Your Piano—Read it thoughtfully—Watch for Another Next Week.

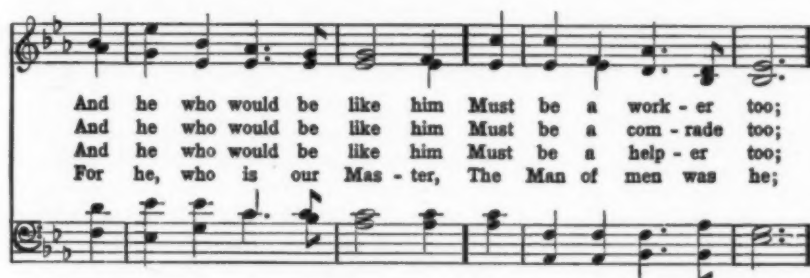
SEASONS 7,6,7,6. D.

WILLIAM GEORGE TARRANT, (1853— )

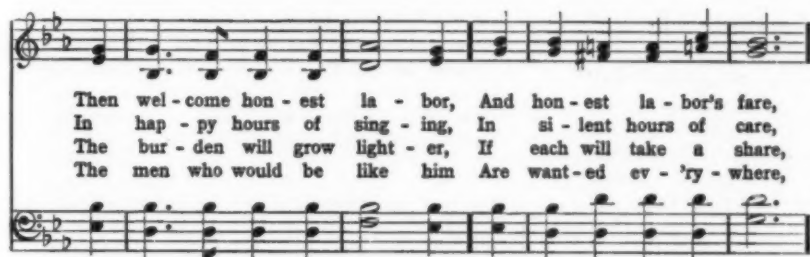
Arr. from MENDELSSOHN, 1840



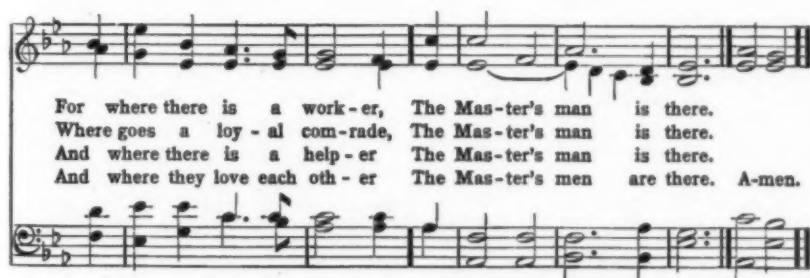
1. My Mas - ter was a work - er, With dai - ly work to do,  
2. My Mas - ter was a com - rade, A trust - y friend and true,  
3. My Mas - ter was a help - er, The woes of life he knew,  
4. Then, broth - ers brave and man - ly To - geth - er let us be,



And he who would be like him Must be a work - er too;  
And he who would be like him Must be a com - rade too;  
And he who would be like him Must be a help - er too;  
For he, who is our Mas - ter, The Man of men was he;



Then wel - come hon - est la - bor, And hon - est la - bor's fare,  
In hap - py hours of sing - ing, In si - lent hours of care,  
The bur - den will grow light - er, If each will take a share,  
The men who would be like him Are want - ed ev - 'ry - where,



For where there is a work - er, The Mas - ter's man is there.  
Where goes a loy - al com - rade, The Mas - ter's man is there.  
And where there is a help - er The Mas - ter's man is there.  
And where they love each oth - er The Mas - ter's men are there. A-men.

The above hymn is selected from the matchless collection,

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\* \* \*

Note the beautiful typography of this hymn: large notes, bold legible words, and *all the stanzas inside the staves.*



# *New Books on* **Christ in Today's Life**

*In the amazingly puzzling times in which men find themselves today, there is no fact of greater significance, or more hope-radiating, than that thoughtful men are turning for guidance to the great Teacher and Master. New book catalogs bristle with striking titles which point to Him who alone can lead men out of darkness into light. The Christian Century Press has selected the following as really great books. All of them endeavor to see Jesus, not merely as a hero of the first century, but as the true leader for men and nations in this twentieth century.*

## **Jesus and Life**

By Joseph F. McFadyen, D.D.

A fresh and searching interpretation of the Gospel of Jesus in its social implications. The author, who is professor of New Testament in Queen's University, Kingston, Canada, says in his preface: "We are realizing as never before that the christianizing of men, of all men, in their relations is not so much a matter of interest to the church as a matter of life and death for the world." (\$2.00).

## **The Guidance of Jesus for Today**

By Cecil John Cadoux, D.D.

This book is an account of the teaching of Jesus from the standpoint of modern personal and social need. Says Canon James Adderley: "It recalls by a shock to the bewildering problem of applied Christianity and makes us once more suitably uncomfortable. I want everybody to read it." (\$2.00).

## **The Open Light**

By Nathaniel Micklem, M.A.

This interpretation of Christianity by one of England's younger Christian thinkers takes its title from William Morris's lines, "Looking up, at last we see the glimmer of the open light, from o'er the place where we would be." The author says: "I hope this book may help to make Christianity appear more reasonable and more beautiful." (\$2.00).

## **Christianity and Christ**

By William Scott Palmer.

"Twelve years ago," says Dr. Palmer in his introductory note, "I was profoundly influenced by the critical examination of Christian documents and of Christian origins, by science generally and by the new movement in philosophy. I felt impelled to revise my religious beliefs. It was a kind of stock-taking, and took the form of a diary, now long out of print. Many trials have come upon the Christian religion and the church since then. It seems to be time for a new stock-taking on my part; and I propose to write a new diary and in it ask my new questions and find, perhaps, new answers." Dr. Palmer is author of "Where Science and Religion Meet." (\$2.00).

## **Studies in the Inner Life of Jesus**

By Principal A. E. Garvie, D.D.

This is not a new book, but a new edition of a very great book by the noted head of New College, London. The Congregationalist says of the book: "Its chief value is in its emphatic insistence upon the genuineness of the human experience of Jesus, coupled with the constant acceptance of the uniqueness of his nature as the only-begotten and well-loved Son of God." (\$3.00).

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